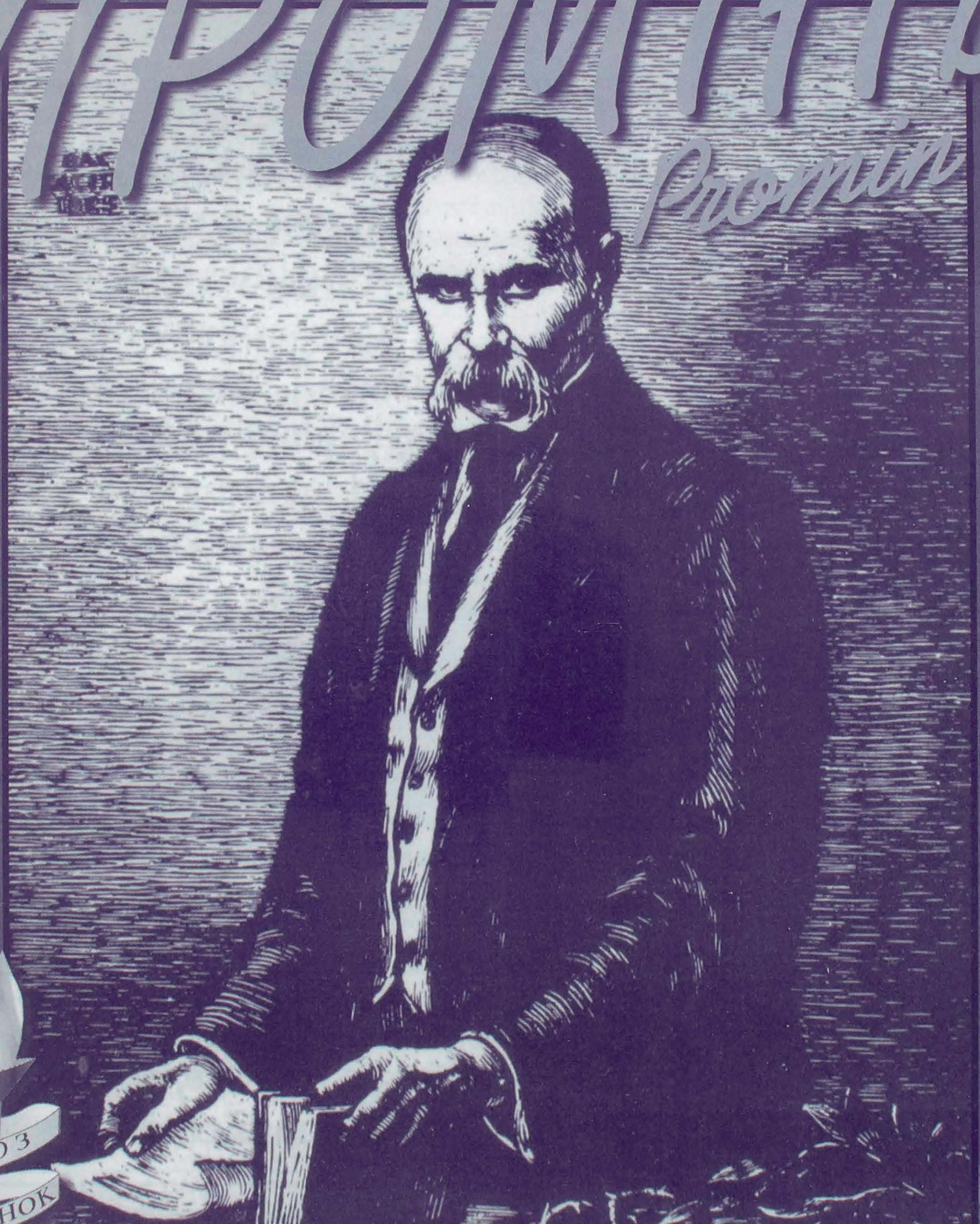
лютий - березень 2014
February - March 2014

ПРОМІНЬ
Promin



Союз Українок Канади

ПРОМІНЬ

Виходить що другого місяця, видає
СОЮЗ УКРАЇНОК КАНАДИ

РІК LIV
лютий - березень 2014

Редакційна Колегія
Джералдін Наконечна
Референтка Променя
Карла Козак
Формат - Добр. Ірина Гоган

Річна передплата в Канаді $25.00
Одне число - $6.00 (Включає GST)
Передплата до інших країн US$30.00

Редакція застерігає собі право скорочувати та поправляти надіслані матеріяли

PROMIN
10611 – 110 Avenue
Edmonton AB Canada
T5H 1H7

PROMIN

Published bi-monthly by the
UKRAINIAN WOMEN'S
ASSOCIATION OF CANADA

VOL. LIV
February - March 2014

Editorial Committee:
Dr. Geraldine Nakonechny, C.M.
Chair, Promin Editorial Board
Carla Kozak
Layout - Dobr. Erin Haugen

Subscription in Canada - $25.00
Single copy - $6.00 (GST is included)
Other Countries - US $30.00

The editors reserve the right to edit submitted materials

Administrator **- Carla Kozak**
Telephone 780-456-4141
promin@uwac-national.ca

Publication Mail Registration No. 09580
International Standard Serial number
ISSN 038021-40
Agreement No. 40011733

ЗМІСТ
Contents

1 Редакційна .... Editorial

2 Вісті від голови централі .... News from the National President

6 Святі про яких ми повинні знати .... Saints We Should Know

10 Нагороди .... Awards

12 Буковинська царівна .... The Bukovinian Princess

16 Пісна їжа .... The Lenten Diet

20 Моя доля - автор Т. Шевченко .... My Destiny by T. Shevchenko

24 Нашим Найменшим .... For Our Children

25 Т. Шевченко - автор Іван Франко .... T. Shevchenko by Ivan Franko

28 Квіти Незабутнім .... In Memoriam

30 Ми пам'ятаємо .... We Remember

32 Заповіт .... The Testament

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities.

Canadä

Союз Українок Канади
Ukrainian Women's Association of Canada
National Office
10611 - 110 Avenue
Edmonton AB T5H 1H7

РЕДАКЦІЙНА Editorial

Long-time readers of Promin will notice some changes in this issue: the months this issue covers, the Ukrainian/English balance of language, the many pages dedicated to one topic: Taras Shevchenko.

Of necessity, the issues for December/January and February/March have been combined. We have a wide variety of articles in this issue: articles on events in our branches, women's retreats in Alberta and Ontario, recipes, information on some interesting but often-neglected saints, lenten foods and health, and many pages dedicated to Taras Shevchenko, bard of Ukraine, on this, the 200th Anniversary of his birth. These include Shevchenko's autobiographical essay, Ivan Franko's biographical sketch written on Shevchenko's centennial anniversary, a comparison of English translations of "My Testament" and a short statement about Shevchenko's poem "It Makes No Difference to Me" and its relevance to recent events in Ukraine. We hope you will read and reread these articles and share them with your family and friends and neighbours.

Although I have always urged a strong Ukrainian presence in the magazine, we decided that the articles on Shevchenko should be in English this time so that persons who do not read Ukrainian well can better appreciate the genius of Shevchenko and of his effect on the world we live in. He is our literary treasure, and we need to share him and his inspiring ideas with the rest of the world for their benefit.

Our long-time editors, Orysia and Oksana Sushko, have resigned from those positions. While we are very sorry to lose Oksana and Orysia as editors of Promin, we understand that changes are part of life. We sincerely thank them for their dedicated work over the years, and we wish them good health, prosperity and many years of peaceful and productive life.

Your Promin Board invites all our readers to continue sending in articles and pictures to Promin. Take the opportunity to advertise your events, acknowledge work well done and record branch milestones. That is what makes your Promin exciting reading! I extend sincere thanks to all the people that helped put together this issue by sending articles, researching, writing, translating, retyping, editing and laying out the pages.

Carla Kozak, Chair

Promin Editorial Board

Editor Required

We are looking for someone to fill the Editor position for Promin. The position is a permanent part-time position and requires a person with the following:

- Fluent in both English and Ukrainian
- Comfortable and knowledgeable using a computor (Editing Software)
- Previous experience with similar projects (newsletters, bulletins, etc.) would be an asset.

The Editor would work alongside the Editorial Commitee to produce an issue of Promin every two (2) months.

If interested please contact: promin@uwac-national.ca

News from Geraldine Nakonechny, UWAC National President

ХРИСТОС РОЖДАЄТЬСЯ СЛАВІМО ЙОГО!

У цю радісну пору Різдва Христового, Нового Року, і Богоявлення, центральна управа Союзу Українок Канади , сердечно вітає Ієрархів, Духовенство, і вірних Української Православної Церкви та ввесь Український Народ.

Бажаємо всім миру, здорв'я й Божого благословення.

On behalf of the Executive of the Ukrainian Women's Association of Canada, I extend warmest wishes to all readers of this Journal – Promin. We trust that you have a joyous and memorable Nativity of Christ the Lord. We wish you God's Blessings of love and peace in the New Year – 2014.

Sincere Thanks to the Editors of Promin

On behalf of the National Executive of the Ukrainian Women's Association of Canada and all subscribers to the Journal "Promin", I extend a very sincere and special thank you to our editors, Editor in Chief, Orysia Sushko, C.M. and Editor Oksana Sushko, who are leaving the position of editors after 15 years of dedicated and devoted service. Promin has evolved over the past 53 years and the Editors have worked diligently to ensure that we have published a quality journal of which we can all be proud. We greatly appreciate their commitment of time, talent, and energy during the past 15 years and wish them good health and success in future endeavors.

Thank you for your support of the people in Ukraine

The Ukrainian Community in the Diaspora, including Canada, has been very concerned about the troubling events taking place in Ukraine, and has encouraged the government of Ukraine to sign the Euro Agreement. The organizations, with which we are affiliated, such as the World Federation of Ukrainian Women's Organizations, the Ukrainian Canadian Congress, and the World Congress of Ukrainians as well as many individuals in Canada and United States, have expressed concern regarding the treatment of peaceful protestors who simply want government authorities in Ukraine, to hear their voice.

Thank you to all who have written letters to government authorities in Ukraine encouraging support of the Euro Agreement. Thank you also to those who have supported the wish of the Ukrainian people through prayer and financial donations. Individuals or organizations interested in supporting this humanitarian effort can direct donations through the Canada Ukraine Foundation (CUF), Ukrainian Canadian Social Services (UCSS) or through Ukrainian Credit Unions in communities where these are located.

Donations through CUF should have cheques payable to"CUF Maidan Fund" and forwarded to Canada Ukraine Foundation, #203, 952 Main St., Winnipeg, Manitoba, R2W 3P4.

For donations made through UCSS, make cheques payable to "Pomich Ukraini Fund" and forward to Pomich Ukraini Fund, Box 74529, 270 The Kingsway, Etobicoke, Ontario M9A 3T0.

International Women's Day – March 08

This is a day set aside to celebrate the achievements and strengths of women throughout the world. Originating in Eastern Europe more than 100 years ago, it was the United Nations (UN) that brought this day to the forefront in the 1970's. The UN encourages us to inspire women and celebrate

their achievements on this day. Let us each in our respective communities, recognize and show our appreciation to those women who contribute so much to our success!

Annual Registration (Anketa)

All UWAC Branch Presidents have received the Annual Registration Form – Anketa. We ask that these be completed and returned to the UWAC National Office prior to the end of April 2014.

Recent Publications

This is a reminder that the two recent UWAC publications available from the UWAC National Office are:

A Historical Summary of the Ukrainian Women's Association of Canada by Zennia Yuzik, (cost $6 plus postage), and *My Icon Book*, 2nd Edition (cost $15 plus postage).

Christmas Greetings Dec 2013 / Jan 2014

Hanka Romanchych Branch UWAC
Saskatoon, SK
Cecilia Kachkowski, President,
Mary Humen, Secretary

St. Anna's Branch UWAC, Edmonton, AB
Kimberley Gutsche, President,
Bernice Parchewsky, Treasurer

St. Olha's Branch UWAC, Vernon, BC
Sophia Kniaz, President, Gail Chez, Secretary,
Pauline Kindrachuk, Convener

Daughters of Ukraine Branch UWAC,
Roblin, MB
Martha Panasiuk, President,
Iris Musey, Secretary, Mary Antosh, Treasurer

Olena Pchilka Branch UWAC, Yorkton, SK
Leona Procyshyn, President,
Natalie Heshka, Secretary

Manitoba Prov. Executive UWAC
Dobr.Orysia Ehrmantraut, President,
Dobr. Genia Bozyk, Secretary

Saskatchewan Prov. Executive UWAC
Sylvia Boychuk, President

Alberta Prov. Executive UWAC
Cheryl Moisey, President,
Sylvia Gray, Treasurer

Easter Greetings

In order to get the April/May issue of Promin into the mail by April 1, we need to complete it by March 15. Therefore, we will need your Easter Greetings by February 28 at the latest.

For more information contact:
promin@uwac-national.ca

Ukrainian Women's Association of Canada
Saskatchewan Provincial Executive
2011 -2012

Front row (left to right): President, Sylvia Boychuk, Dob. Joanne Makowsky
Back row (left to right): Vera Webster, Irene Yurashak, Elaine Maksymiuk, Sonia Mysak, Mary Humen, Alice Chayka
Missing: Ilaria Powalinsky, Nadine Potts, Sally Rybalka, Patricia Yuzik, Dob. Sonia Udod

October 26th-28th, 2012 Provincial USRL/CYC held our Biennial Convention in Saskatoon at the Ukrainian Orthodox Cathedral Auditorium, 919-20th St West. The theme of the Convention was "Renewal or Revitalization". We were very pleased with the Convention delegate numbers. Registered delegates totalled 79 consisting of UWAC, TYC, CYC, Museum, St Petro Mohyla Institute, CYMK, priests and guests.

A special program to celebrate the inception of the Ilarion 40 years ago was the opening program for the convention – a plaque was presented to the Ilarion, which is housed in the foyer of the building and reads the following: "In recognition of the Ukrainian Self Reliance Association (TYC) Steppe Branch of Saskatoon for their vision, commitment and support in the establishment of a Ukrainian Orthodox Senior Complex".

Saskatchewan Provincial Ukrainian Women's Association President, Sylvia Boychuk welcomed delegates, guests and thanked UWAC Branches for submitting their yearly reports which were included in the convention booklet.

Convention speaker, Dr. Dob Sonia Udod, addressed the UWAC morning session. Dob Sonia spoke about her duties. Her nursing administration focuses on the quality of nurse work life. UWAC delegates enjoyed her presentation.

The Scholarship report was presented by Nadine Potts. Delegates were approached to extend the Scholarship award change approved by the 2010 Biennial Convention in Watrous, SK. The scholarship committee along with members of the Provincial Executive reviewed the purpose, qualifications and eligibility and award amount of the Scholarship. The purpose of the scholarship is to financially support a student of Orthodox background and UWAC roots, who is enrolled in a post secondary institution. There have been times when there were no applications for the scholarship. The award currently reads: One $500 scholarship will be awarded for a person meeting the eligibility requirements. The committee and Provincial executive would like to be able to support as many students as possible if there are extra funds available. The motion read: One $500 Scholarship will be awarded for a person meeting the eligibility requirements and the Provincial Executive would have the discretion to offer more scholarships dependant on funds available and the number of qualifying applicants. The motion to amend the scholarship requirements was passed by convention delegates.

2011: One $500 UWAC scholarship was awarded to Lucia Trischuk from Yorkton SK.
2012: Our Provincial Executive was pleased to award four $500 scholarships. Recipients were:

1) Michelle Skoretz, Saskatoon 2) Lesia Rybalka, Prince Albert 3) Kristen Mysak, Saskatoon
4) Thomas Brownlee, Carrot River

2013: The Provincial Executive was pleased to award four $500 scholarships. Recipients were:

1) Landon Lavoy, Regina 2) Alana Hawrysh, Borden SK, 3) Tania Kolodziejski, Saskatoon
4) Tatania Makowsky, Saskatoon

Congratulations to the recipients of the scholarship and we hope your involvement and leadership in the church and its affiliated organizations continues in the future.

The UWAC Saskatchewan Provincial Executive will stay in Saskatoon for another term 2013 – 2014, with a few changes.

The trophy for the most members attending the Convention was presented to Regina. President Gwen Warnyca accepted the trophy. Congratulations, Regina wins again.

Saturday and Sunday Convention luncheons were sponsored by Saskatoon UWAC branches Olha Kobylianska and Hanka Romanchych branch. The delicious lunches were appreciated by Convention delegates.

Banquet speaker, Linda Balon Smith was dynamic in her presentation, expressing her youthful ideas regarding issues of our church and our organizations declining membership. Her talk highlighted personal experiences with diverse family commitments as contributing factors due to the challenges faced by the church and organizations. It was truly a breath of fresh air to listen to this young mother.

The next Biennial Convention will be held in Regina, October 24 -26, 2014.
All proceeds from the 50-50 draw were turned over to the CYC Provincial treasurer.
Thank you to everyone that participated in our Convention activities and to all the delegates that took time from their busy schedules to attend our fantastic weekend.

Submitted by Alice Chayka,
Promin Representative

Please be aware that this may be your final Promin. Look at your mailing label NOW. If the expiry date is 12/31/2013 or before, your subscription has expired. If we do not receive your renewal request by March 15, 2014, we cannot continue to send you Promin magazine. Thank you for sending your renewal today!

Просимо прийняти до увагу, що це число журналу може буте Ваше останнє. Просимо перевірити наліпку на журналі, і якщо дата на наліпці є 12/31/2013 або раніше, Ваша передплата вже вичерпана. Якщо ми не одержемо Вашу заяву на відновлення переплати разом із оплатою до 15 березень, 2014 р. ми не зможе дальше пересилати Вам наш журнал "Промінь". Дякуємо наперед за вчасне пола-годження Вашої передплати.

Saints We Should Know

The Ridna Nyva records the day on which various saints are to be remembered in our prayers, but it also should serve as a springboard for each of us to search out information on these important forerunners in the faith. The example they set for us in their lives can inspire and encourage us in these complicated and difficult days, when faith of any kind and especially the Christian faith is under siege in many ways. Some of our Christian brothers and sisters even face death for daring to go to church in some countries. In our own country, Christians are demeaned and criticized and ridiculed. Let's look to these examples to help us.

On January 30/February 12 we remember **St. Bathilde, Queen of France,** *who lived from 626 to 680. Born in England, she was brought to France as a young girl and sold as a slave. Because of her beauty and grace and intelligence and modesty, she won the admiration of all she worked with and served – including the master of the palace. When his wife died, he wanted to marry her; but she refused his kind offer with grace and kindness and suggested another candidate for the position. Shortly after her master married again, King Clovis II visited the palace and soon asked her to marry him! She accepted and bore him three sons. When the eldest son was only 5 years old, Clovis died; and an assembly of nobles met and declared Bathilde Regent until her eldest son Clothaire was old enough to take the throne. As queen, she enacted several important measures, including a partial abolition of slavery and the establishment and support of several abbeys and convents and various social programs to feed and house the destitute. When all three sons were well-established in their own kingdoms, she retired to a convent and spent several years caring for the sick. She is considered a martyr or witness for Christ because her modesty, humility, wisdom and grace in dealing with difficult situations stemmed from her faith in our Lord. Truly, she set a good example for all women today.*

February 15/28 is the day we remember **St. Onesimus.** *He was a slave who had escaped from his owner and became a Christian and a disciple of St. Paul. The letter of St. Paul to Onesimus' owner, Philemon, is part of our New Testament. In this short but important letter, St. Paul refers to Onesimus as the son he has begotten in his chains – that is, while imprisoned, he was able to preach the Gospel and convert Onesimus to Christianity. He goes on to say he is returning Onesimus to his master, asks him to receive his slave as he would receive his beloved friend Paul and further states that, if Onesimus has wronged Philemon or owes him anything, Philemon is to "put that to my account...I will repay." Reading the whole letter, we can only imagine the many emotions that Philemon felt on receiving a letter from his dear friend Paul at the hands of his runaway slave, then reading of the circumstances which led to this momentous meeting. The theme of the letter is forgiveness and love for those who have wronged us. Certainly, these are important themes for us to take to heart as we prepare for the Feast of Feasts.*

March 16/29 is the feast day of **St. Aristobulus**, *one of the seventy sent by our Lord and Saviour to the villages and towns throughout Judea to preach the Gospel and prepare the way for His coming (Luke 10:1). He also was part of the group in the upper room on Pentecost when the power of the Holy Spirit descended on the waiting and praying disciples and gave them the power to carry out our Lord's command to "go therefore and make disciples of all the nations" (Matthew 28:19). Those empowered believers obeyed that command and went to the nations of the known world: St. Thomas to India, St. Andrew to Crimea and Scythia, St. Philip to Spain and Portugal and St. Aristobulus to England, where he was bishop, establishing several churches and laying the groundwork for Orthodox churches to be established throughout the British isles until the Council of Whitby in 663 narrowly decided that all churches in Britain would follow the Latin practices instead of the Eastern ones. Today, we also are commanded to go and make disciples of all nations – including the nation in which we live. By living our faith in love and humility, we preach silently to our relatives and friends and neighbors – as St. Aristobulus did to those in Britain in the first century.*

Carla Kozak

2013 ORTHODOX WOMEN'S RETREAT NEAR CALGARY, ALBERTA

Close to a decade and a half ago a group of 3 women with a vision, blind faith and the blessing from their priests and bishops determinedly planned to provide a weekend retreat to gather Orthodox women from near and far to grow spiritually at a retreat centre in the foothills of the Rocky Mountains. Through the past 13 years, they come from as far west as Victoria, British Columbia, east Toronto, Ontario, north Whitehorse, Yukon Territory and south California and of course many, many from our Alberta and Saskatchewan parishes. This past September 27th to 29th, 75 women came to hear Mother Macrina, a nun of the Dormition of the Mother of God Monastery located in Rives Junction, Michigan, speak on the topic "Connected With Christ in all Our Moments".

Her first session Friday night, asking us to take stock of our lives; what occupies our time, Mother Macrina talked about living in the present; it is warfare and hard but not impossible to do. Spirituality should be the fabric of our life with prayer more powerful than words to affect change in you and others. She outlined practical ways to accomplish it such as using the themes of the daily hours to begin our new day, the feasts and cycles of the church as tools to live in the moment and to focus on Christ wherever we are and highly recommended living the calendar of the Church as our best educational tool, closing the first session by pointing out that today you can touch eternity.

Session two focused on living a prayerful life recognizing there has to be the desire to pray, the plan (rule) to pray, the sacrificing/cost to pray, and accountability to pray; with thanksgiving, supplication, repentance, and praise detailed as different forms of prayer and the importance each serves. She noted that the greatest privilege in the world is to commune with God and also encouraged everyone to develop, to help us through this life, a relationship with our guardian angel as well as with as many saints as possible. And finally, she encouraged us to pray for the impossible!

The last session was dedicated to the Theotokos, her feasts, her example and building a relationship with her with the reminder to the group, containing a great many mothers, that Jesus will listen to His mother. He was the centre of her life and must be at the centre of ours.

During the Sunday Divine Liturgy and following Brunch, the retreat attendees were thrice commissioned to "go home and pray for your husbands, your sons, fathers and brothers; take what you have learned this weekend, go home and pray for your priests".
And again, as in previous years the women left for their homes rejoicing with renewed faith, having gained some practical and spiritual tools to grow stronger and more purposeful in their faith.

Sessions were recorded and are available on CD-set of 4 or a Memory Stick.

For info or orders: email jrpopowichdv@xplornet.com

Joan Popowich

With the Blessing of his Grace, Bishop Andriy
Bishop of the Eastern Eparchy of the UOCC,
the Eastern Executive of UWAC
presents

Ukrainian Orthodox Women's Retreat

Spritual Refreshment & Growth, in the Caledon Hills

& PRAYER CONFESSION

In our Modern World
Journey Towards Inner Harmony

Friday, February 28-Sunday March 2, 2014
St. Francis Centre
208501 Highway 9 Caledon, Ontario

Registration Contact:

Slavka Sametz-Chewchuk	**Darcia Moskaluk-Rutkay**
905 884-0618	**416 785-1746**
glchewchuk@rogers.com	**odarka@look.ca**

Information Contact:
Fr. Dr. Jaroslaw Buciora 905-855-7757
Fr. Bohdan Hladio 905-433-5577

Limited space available register early
Registration forms available on
www.stdemetriusuoc.ca

З Благословення Його Преосвященства,
Владики Андрія єпископа
Східньої Єпархії УПЦК
у співпраці з Східньою Екзекутивою СУК
представляють:

Українські Православні Жіночі Реколекції

на тему:

Молитва і Сповідь

у сучасному світі, подорож у напрямку душевної гармонії

П'ятниця 28 лютого до Неділі 2-го Березня 2014 р.

St. Francis Centre

208501 Highway 9 Caledon, Ontario

У питаннях щодо реєстрації просимозвертатися до:

Славки Самец-Шевчук	**Дарусі Москалюк-Руткай**
905 884-0618	**416 785-1746**
glchewchuk@rogers.com	**odarka@look.ca**

За іншою додатковою інформацією звертайтеся до: отця Др. Ярослава Буцьора 905-855-7757
отця Бодана Гладія 905-433-5577

Місця обмежені просимо реєструваимся завчасно.
Форми для регістрації доступні на сайті
www stdemetriusuoc.ca

AWARDS

Congratulations!

Lesia Maruschak, is awarded the Governor General's Caring Canadian Award.

This award recognizes Canadians who have made a significant, sustained and unpaid contribution to their community. It highlights the example set by volunteers whose compassion and engagement are so much a part of our Canadian character.

Ottawa, ON (December 16, 2013) - *cure: blood cancer's* founder, Lesia Maruschak, is awarded the Governor General's Governor General's Caring Canadian Award in recognition of her contribution to her community. The Caring Canadian Award, which was established by the former Governor General Roméo LeBlanc, recognizes individuals who volunteer their time to help others and to build a smart and caring nation. The organization cure: blood cancer is 100% voluntary and is dedicated to supporting blood cancer research. The goal is to raise awareness of blood cancers and provide financial support for research at leading Canadian institutions, among others. 100% of all public donations raised by the charity go to blood cancer research and pediatric blood cancer research is a priority for CURE. *cure: blood cancer* is a Canadian charity founded by Lesia Maruschak. In 2010 Lesia's concerns about her health led to a visit to her family doctor and research on the anomalies in her blood work. Subsequent approaches to haematologists confirmed a diagnosis of an incurable blood cancer known as chronic lymphocytic leukemia (CLL). Since then, she has been passionate about finding a cure for blood cancers, and together with a group of family and friends has raised close to $100,000. Founding cure: blood cancer in March of 2013 enables the newly formed charity to follow their positive mandate with 100% of public donations directed to blood cancer research. If you are interested in donating or volunteering, contact Lesia Maruschak.

For Immediate Release:
Information or Interview Request
Contact: Lesia Maruschak (613) 523-5578
Curebloodcancer.ca

HETMAN AWARDS

The 16th Annual Hetman Awards and Gala was celebrated in Edmonton on October 6, 2013. The Ukrainian Canadian Congress-Alberta Provincial Council (UCC-APC) initiated the Hetman Awards in 1998 to annually acknowledge the achievements and volunteerism of outstanding Albertans of Ukrainian heritage. To honour and celebrate their contributions to the Ukrainian community, recipients are nominated through written submissions made by organizations or groups of people. A list of recipients since 1998 and the procedure for nomination can be found on the following website. www.uccab.ca

At the recent awards ceremony and gala, two Alberta soyuzanky were recipients of the Hetman Award. We congratulate them and their families for the contributions these ladies have made to their communities.

Olga Alexandruk (posthumously)

Orthodoxy and Ukrainian culture were an integral part of Olga Alexandruk's life from an early age and continued to develop throughout her lifetime until she lost her battle with cancer in 2012. Olga and Michael Alexandruk were a part of the founding community of St. Andrew's Ukrainian Orthodox Parish in Edmonton. Olga personifies the term "servant leader". She volunteered countless hours in several committees and organizations where she held executive positions. She was Vice-President as well as President of St. Andrew's Ukrainian Orthodox Ladies Auxiliary, a branch of the Ukrainian Women's Association of Canada. As Director of, and Church School Teacher at St. Andrew's Parish, she organized numerous events and activities revolving around the spiritual growth of the children. As a devout Christian, she was a mentor to many. Olga was awarded the 25-year service pin (smoloskyp) and certificate in recognition of her hard work and dedication. Beyond the walls of the parish, Olga was the founding member of the Ukrainian Dancing Association in Fort Saskatchewan where she lived. She was also a very active member of the Alberta Teachers' Association at the local and provincial levels where she held executive positions and contributed to her profession.

Uliana (Elaine) Holowach-Amiot

For many years Elaine has demonstrated dedication and leadership while an active member of numerous organizations in the Alberta Ukrainian based community. Nominated by the Ukrainian Women's Association of Canada, Olga Basarab Branch in Calgary for her commitment, Elaine has also brought her talents to such organizations as the Ukrainian Museum of Canada, Calgary Collection; Slava Ukrainian Chamber Choir; St. Volodymyr Ukrainian Orthodox Parish choir; and serving as an advisor to CYMK-Ukrainian Orthodox Youth. Elaine has held numerous positions of responsibility in our community at both the local and national levels. She was a member of the Board of Directors of St. Andrew's College in Winnipeg from 2000 to 2010. Beyond the Ukrainian community, she promotes the Ukrainian Museum of Canada, Calgary Collection, by giving touring teachers and students the opportunity to learn and live Ukrainian history and heritage. She has written articles on Canadian and Ukrainian Canadian topics and has presented papers at various academic conferences.

Lesia Perritt

The Bukovinian Princess

On November 27, 1863, a world renowned Ukrainian author, Ol'ha Kobylianska, was born. The St. John's Branch of UWAC, in an event held Monday, November 18,2013, in the Cultural Centre, led by Leona Bridges, our president and the poet Nataliya Grytsiv, honored her life, her creativity and memory.

A cold, blustery winter day, perhaps a forerunner of weather to come, did not stop a number of guests and members gathering for a first (in Edmonton) evening of light refreshment and events to commemorate her anniversary.

This evening's event was the inspiration of Mrs. Nataliya Grytsiv, who has been our 'Soyuz' member (president 2000-2002) since her arrival from Ukraine. She has recently published a book of poetry "Poetry, Music and Spiritual Musing". Nataliya has organized many interesting cultural events in the past.

The evening's program was varied and provocative. In her opening address. Mrs. Leona Bridges, our president, greeted the attendees,who represented all the branches of UWAC in Edmonton and other guests from Edmonton. As Mrs. Anna Zwozdesky said of the weather "we are Soyuzanky", neither a blizzard nor cold can stop us.

The stage was set with a table, covered in an embroidered rushnyk, on which was a portrait, painted by the late Vadym Dobrolidge. This portrait and a self portrait, along with kilims and other embroidery decorated the hall, evoking the rich colours and atmosphere of Bukovina, where Ol'ha Kobylianska lived and worked. We thank the Ukrainian Museum of Canada (Alberta Branch) for their work and participation. Bukovinian music played in the background, adding to the atmosphere..

Beautifully decorated tables, the flame of candles, contributed to making the event intimate, conductive to reflection. A great deal of information was presented in a video made by Oleh Panchuk, grandson of Ol'ha Kobylianska and a professor at the Chernihiv National University named for Yurij Fedkovich.

A fragment of the poem "Nioba" was read by Nataliya Grytsiv, Ol'ha Kolesnykova, and Volodymyr Grytsiv. Svitlana Sek, our famous opera singer, sang "Oi ne khody Hrytsiu" which is from the beginning of Kobylianska's work " On Sunday Morning, She Gathered Herbs". The poem " Across the Sea" was read in English by Julia Elaschuk, Helen Elkow and Ronald Bayda. For many of us, this translation was our first introduction to her work. Guests were directed to a table of her books in Ukrainian and in English translation from our UWAC library and from the City library. Help was given to find appropriate books at this beautifully decorated table.

After the program, friends and acquaintances shared their impressions, opinions and most often wishes that such events continue. The organizers, Nataliya Grytsiv, Julia Elaschuk, Christine Zwozdesky and president, Leona Bridges deserve much praise for such a rich, interesting evening. May God Bless You to continue to work enriching our cultural experience.

Author Ol'ha Logvynenko, St. John's Branch
Translator Oksana Chomiak Ensslen, St. John's Branch

Top row L to R: Leona Bridges, Olga Logvynenko, Halyna Elkow, Ronald Bayda, Christine Zwozdesky.
Bottom row: Nataliya Grytsiv, Julia Elaschuk, Volodymyr Grytsiv, Olga Kolesnikova

Вечір присвячений 150-ій річниці з дня народження української письменниці Ольги Кобилянської.

Хоч надворі снігом віє,
Та яке нам діло?
Ми сонечко намалюєм,
Щоби нас нагріло.

27 листопада 1863 року народилася відома всьому світові українська письменниця Ольга Кобилянська. В понеділок 18 листопада 2013 року, в гостинному залі Культурного Центру при Катедрі св. Івана Хрестителя в Едмонтоні, заходом місцевого відділу Союзу Українок (СУ) Канади, під головуванням Леони Бриджес і мистецьким керівництвом талановитої поетеси і громадської діячки Наталі Гриців, відбувся товариський вечір, присвячений життю, творчості та світлій пам'яті письменниці.

У чи не найхолодніший, по-справжньому зимовий вечір цього року в Едмонтоні, коли щоб доїхати до залу треба було не менше години, в залі зібралася велика кількість гостей, що прибули на цей, перший в Едмонтоні вечір, присвячений 150-літньому ювілеєві письменниці.

Ідею цього мистецького проекту викохала нам всім відома пані Наталя Гриців. Як сказано у збірці її недавно виданої книжки поезій, " соняшне проміння, музика і духовне самовдосконалення" складають інструментальну частину її щоденного життя і праці. Вона з дитинства виявляла любов до поетичного слова і та любов триває до сьогодні. Крім того, пані Наталя - надзвичайно добродушна і працьовита. Вона вже багато разів організовувала в Едмонтоні цікаві культурні програми і ми, Союзанки, дуже раді, що маємо її в наших рядах з перших днів її проживання в Едмонтоні.

Програма вечора була багатою і цікавою. Голова СУ Канади, Едмонтонський відділ при Катедрі Св. Івана, пані Леона Бриджес, відкрила цей святковий вечір і привітала гостей. Жіночі організації Едмонтону, всі відділи Союзанок Едмонтону, та багато зацікавлених гостей заповнювали зал. Ані снігопад, ані мороз не затримали наше жіноцтво від участі. Як сказала наша довголітня союзанка, пані Анна Звоздецька, "та ми ж Союзанки".

На головній сцені, прикрашений вишитим рушником, стояв портрет письменниці, намальований блаженної пам'яті Вадимом Доброліжем. Цей портрет письменниці і автопортрет художника Вадима Доброліжа, наряду з килимами і вишивками, представленими Українським Музеєм Альберти, наповнили зал кольорами і настроєм Букови-

ни, де жила і творила свої праці Ольга Кобилянська. Буковинська музика протягом вечора чарівними мелодіями підсилювала це відчуття. Гарно задекоровані столи, з теплим полум'ям запалених свічок, додовали до атмосфери вечора інтимності, спонукали до роздумів. Багато інформації глядачі почерпнули з презентацій, котрі підготував з друзями і родиною пан Олег Панчук, внук Ольги Кобилянської, професор Чернівецького Національного Університету імені Юрія Федьковича.

Уривок з новели "Ніоба" прочитали Наталя Гриців, Ольга Колєснікова і Володимир Гриців. В дусі святкувань ми почули спів нашої оперної співачки пані Світлани Сех. Вона проспівала пісню "Ой не ходи, Грицю, тай на вечорниці" , котрою Кобилянська розпочинає свій твір "У неділю рано зілля копала". Оригінальною точкою програми було читання оповідання "Почерез море" англійською мовою. Надзвичайно вміло його прочитали пані Юлія Ілащук, Галина Елков і Роман Байда. Для багатьох із нас це було перше, так по-мистецьки представлене, виконання перекладу на англійську мову відомого нам твору. Довгими оплесками публіка нагородила здібних виконавців. Увазі гостей була приготована виставка творів письменниці англійською і українською мовами. Книги були представлені бібліотекою Союзу Українок та Едмонтонською міською бібліотекою. Союзанки задекорували стіл вишивками і зустрічаючи гостей, вітали їх та рекомендували книги.

Ще довго після офіційного закінчення програми, приятелі і знайомі групами обмінювалися враженнями. Було чути похвальні опінії, а найбільше - побажання проводити такі вечори частіше.

Організаторам вечора, Наталі Гриців, Юлії Ілащук, Христині Звоздецькій, і голові відділу Леоні Бриджес належиться велика подяка і признання за багатий, цікавий вечір. Щасти Вам Боже і надалі працювати для збереження нашої культури.

Ольга Логвиненко,
відділ Союзу Українок при Катедрі Св. Івана в Едмонтоні.

Erin Haugen
Visual Artist

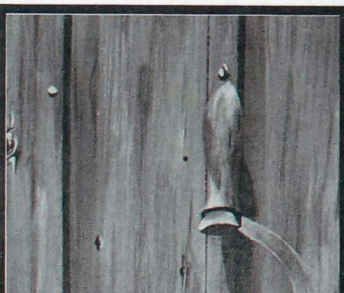
www.erinhaugen.weebly.com

Blog:
www.erinhaugen.blogspot.ca

Facebook:
www.facebook.com/erinhaugenart

St. Paul, AB
587-252-3410
ehaugen@hotmail.ca

Image: "Home" Acrylic on Canvas



The Soviet Union dumped 1.7 million tons of grain on Western markets during the Genocide. Nearly a fifth of a ton of grain was exported for each person who died of starvation.
-www.ukrainiangenocide.com/index.html

A bird has made his home in the crook of an old sickle hanging on a barn wall. In its retired state, the blade seemingly poses no risk to the delicate home or to the bird itself. After all, the sickle is a common tool in this environment; the bird has seen many a sickle used during the harvest. Why should the bird fear for its safety?

It Makes No Difference to Me

Great poetry
speaks to the soul of people in every generation.
From celebrating a rite of passage to decrying a crisis, a great poem says in a few words what most people would take pages of prose to express about their hope or rage or fear. This great poem by Shevchenko is perfectly relevant to the crisis facing Ukraine today and reflects the rage and fear in every Ukrainian patriot.
(Editorial Board)

It Makes No Difference to Me
---Taras Shevchenko

It makes no difference to me,
If I shall live or not in Ukraine
Or whether any one shall think
Of me 'mid foreign snow and rain.
It makes no difference to me.

In slavery I grew 'mid strangers,
Unwept by any kin of mine;
In slavery I now will die
And vanish without any sign.
I shall not leave the slightest trace
Upon our glorious Ukraine,
Our land, but not as ours known.
No father will remind his son
Or say to him, "Repeat one prayer,
One prayer for him; for our Ukraine
They tortured him in their foul lair."

It makes no difference to me,
If that son says a prayer or not.
It makes great difference to me
That evil folk and wicked men
Attack our Ukraine, once so free,
And rob and plunder it at will.
That makes great difference to me.

Poem written in the Citadel Prison,
St. Petersburg, May, 1847
Translated by Clarence Manning, Ph.D.,
Columbia University, New York, 1944

Тарас Шевченко
В казематі
III

Мені однаково, чи буду
Я жить в Україні, чи ні.
Чи хто згадає, чи забуде
Мене в снігу на чужині –
Однаковісінько мені.

В неволі виріс між чужими,
І, неоплаканий своїми,
В неволі, плачучи, умру,
І все з собою заберу,
Малого сліду не покину
На нашій славній Україні,
На нашій – не своїй землі.
І не пом'яне батько з сином,
Не скаже синові: – Молись.
Молися, сину: за Вкраїну
Його замучили колись. –

Мені однаково, чи буде
Той син молитися, чи ні...
Та не однаково мені,
Як Україну злії люди
Приспять, лукаві, і в огні
Її, окраденую, збудять...
Ох, не однаково мені.

[Між 17 квітня і 19 травня 1847,
С.-Петербург]

Health Benefits of the Lenten Diet

The Great Lent begins on March 3 this year. In addition to the weekly fasting days of Wednesday and Friday, the Church prescribes four of these periods of fasting during the year - a time of simpler meals with no meat or dairy products. . Some people disregard these days completely, and others adhere to them – grudgingly – and complain, "Why do we have to do this? It's so old-fashioned!"

However, modern dietary science tells us the lenten diet most definitely is not "old-fashioned" in the sense of being old and therefore to be rejected by people in the 21st century. In fact, some of the most exciting new discoveries in the scientific community reveal fascinating benefits of the orthodox lenten diet which includes vegetables, fruits, oil and some fish. Scientists are discovering that this type of diet is healthier than the standard western diet which leans heavily on meat and dairy products.

The lenten diet is a healthier choice, because meat and dairy products have tiny but unavoidable residues of steroids and hormones in them. Some can be flushed away, but some build up in our bodies. The higher fiber content of a lenten diet helps the body cleanse itself of some of the pollutants that can build up from a meat-based diet.

A diet of vegetables, fruits and oil helps women at risk of breast cancer, since those same hormones and steroids can interfere with the normal balance of hormones and make a woman more susceptible to breast cancer.

The bad fats and cholesterol from meat and dairy products are major contributors to heart disease, so the no-meat-no-dairy lenten diet helps save your heart (and heart disease is the major killer of women).

The Lenten diet can also help women fight the progress of osteoporosis. A major study found that 65-year-old women on a vegan or Lenten diet have much less bone loss (about half!) than women on a meat-based diet. In addition, the natural estrogens, called phytoestrogens, in vegetables and legumes help to reduce the effects of estrogen imbalance such as PMS, hot flashes and mood swings.

With all the benefits, it's easy to see why a Loma Linda University study showed that, when compared with people on a meat-based diet, vegetarians live about seven years longer and vegans (no meat or dairy products) live about fifteen years longer on average. In addition, the vegetarian diet is easy to follow, since many cookbooks are devoted to the subject or have a large portion of recipes for vegetarians or vegans, most restaurants have vegetarian options and we can buy fruits and vegetables from all over the world – old favorites and exotic new types.

So, this year, for your health and your spiritual well-being, why not try to keep to the Lenten diet? It could very well turn out to be an exciting adventure with all sorts of pleasant surprises for you.

Submitted by Carla Kozak

10 Commandments
FOR GOOD LIVING

("From Generation to Generation… Treasured Recipes" – UWAC Olha Kobylianska Branch, Smoky Lake, AB)

1. **SPEAK TO PEOPLE** - THERE IS NOTHING SO NICE AS A CHEERFUL WORD OF GREETING.
2. **SMILE AT PEOPLE** - IT TAKES 72 MUSCLES TO FROWN AND ONLY 14 TO SMILE.
3. **CALL PEOPLE** – THE SWEETEST MUSIC TO ANYONE'S EARS IS THE SOUND OF HIS/HER OWN NAME.
4. **BE FRIENDLY** AND HELPFUL, IF YOU WOULD HAVE FRIENDS, BE A FRIEND.
5. **BE CORDIAL** – SPEAK AND ACT AS IF EVERYTHING YOU DO IS A GENUINE PLEASURE.
6. **BE GENUINELY** INTERESTED IN PEOPLE – YOU CAN LIKE ALMOST EVERYBODY IF YOU TRY.
7. **BE GENEROUS** WITH PRAISE, CAUTIOUS WITH CRITICISM.
8. **BE CONSIDERATE** WITH THE FEELINGS OF OTHERS. THERE ARE USUALLY THREE SIDES TO A CONTROVERSY; YOURS, THE OTHER PERSON'S AND THE RIGHT SIDE.
9. **BE ALERT** TO GIVE SERVICE – WHAT COUNTS MOST IN LIFE IS WHAT WE DO FOR OTHERS.
10. **ADD TO THIS** A GOOD SENSE OF HUMOUR, A BIG DOSE OF PATIENCE PLUS A DASH OF HUMILITY AND YOU WILL BE REWARDED MANY FOLD.

Feasting & Fasting

- *Fast from judging others;* Feast on the Christ dwelling in them.
- *Fast from emphasis on differences;* Feast on the unity of life.
- *Fast from apparent darkness;* Feast on the reality of light.
- *Fast from thoughts of illness;* Feast on the healing power of God.
- *Fast from words that pollute;* Feast on phrases that purify.
- *Fast from discontent;* Feast on gratitude.
- *Fast from anger;* Feast on patience.
- *Fast from pessimism;* Feast on divine order.
- *Fast from complaining;* Feast on appreciation.
- *Fast from negatives;* Feast on affirmatives.
- *Fast from unrelenting pressures;* Feast on unceasing prayers.
- *Fast from hostility;* Feast on non-resistance.
- *Fast from bitterness;* Feast on forgiveness.
- *Fast from self-concern;* Feast on compassion for others.
- *Fast from personal anxiety;* Feast on eternal truth.
- *Fast from discouragements;* Feast on hope.
- *Fast from facts that depress;* Feast on verities that uplift.
- *Fast from lethargy;* Feast on enthusiasm.
- *Fast from thoughts that weaken;* Feast on promises that inspire.
- *Fast from shadows of sorrow;* Feast on the sunlight of serenity.
- *Fast from idle gossip;* Feast on purposeful silence.
- *Fast from problems that overwhelm;* Feast on prayer that strengthens.

William Arthur Ward
(American author, teacher and pastor, 1921-1994)

IN THE KITCHEN

Lenten Recipes from

"From Generation to Generation . . . Treasured Recipes"

Recipe book published by the UWAC Olha Kobylianska Branch, Smoky Lake, Alberta commemorating their 80th Anniversary

To order this 237 page cookbook, contact Elizabeth Roshko, phone 780-656-3665, email Lizroshko@hotmail.com. Price of the cookbook is $25.00 plus shipping/handling.

GLAZED SALMON

1 tbsp. butter
1 tbsp. brown sugar
2 tbsp. Dijon mustard
1 tbsp. soy sauce
½ tbsp. olive oil
4 salmon fillets

Sear the fillets 3 to 4 minutes, flesh side down. Place in a baking pan and brush the glaze over the fillets. Bake in 400F oven for 5 minutes.

FISH STODANETZ (JELLIED FISH)

2 – 3 lbs. boneless fillets of fish
1 onion chopped
1 - 2 cloves garlic, minced
4 peppercorns
1 ½ tsp. Salt and pepper to taste
Green parsley
1 envelope Knox gelatin
¼ cup Cold water
1 tsp. pickling spices

Boil boneless fillets of fish with onion, garlic, spices and peppercorn in a pot with level amount of water to cover fish. When fish is tender (test with a fork), remove fish with a slotted spoon. Break fish fillets into small pieces and place in a clear round pie plate. Strain all juice, removing the onion, etc. Measure 3 cups juice. Salt and pepper to taste and add a little green parsley. Simmer for 5 minutes. Mix Knox gelatin in cold water. Add to juice and bring to a boiling point. Pour over fish and set to cool.

BUCKWHEAT WITH MUSHROOMS

1 clove garlic, crushed or 1 ml garlic powder
1 can mushrooms, drained or 250 ml fresh mushrooms, chopped
75 ml vegetable oil
500 ml buckwheat, rinsed and drained
2 ml salt and other seasoning to taste or onion soup mix
30 ml parsley
750 ml diluted consommé bouillon

Sauté garlic and mushrooms in hot oil until mushrooms are golden. Stir in buckwheat, salt and seasonings. Heat and stir for 3 minutes. Add consommé and bring to a boil. Turn mixture into a lightly greased casserole. Cover and bake at 108C for 30 to 40 minutes, until buckwheat is tender.

MUSHROOM, TOMATO, DILL PICKLE SALAD

1 can whole mushrooms drained
¾ medium onion, chopped
3 to 4 tsp. parsley
4 tsp. oil
4 tsp. vinegar
1 ½ tsp. sugar
2 dill pickles, diced
2 tomatoes, diced

Combine onion and parsley with oil, vinegar and sugar. Beat slightly. Add mushrooms, pickles and tomatoes. Add salt and pepper to taste. Chill for a while to marinate.

Prepared and photographed by Vivian Skakun

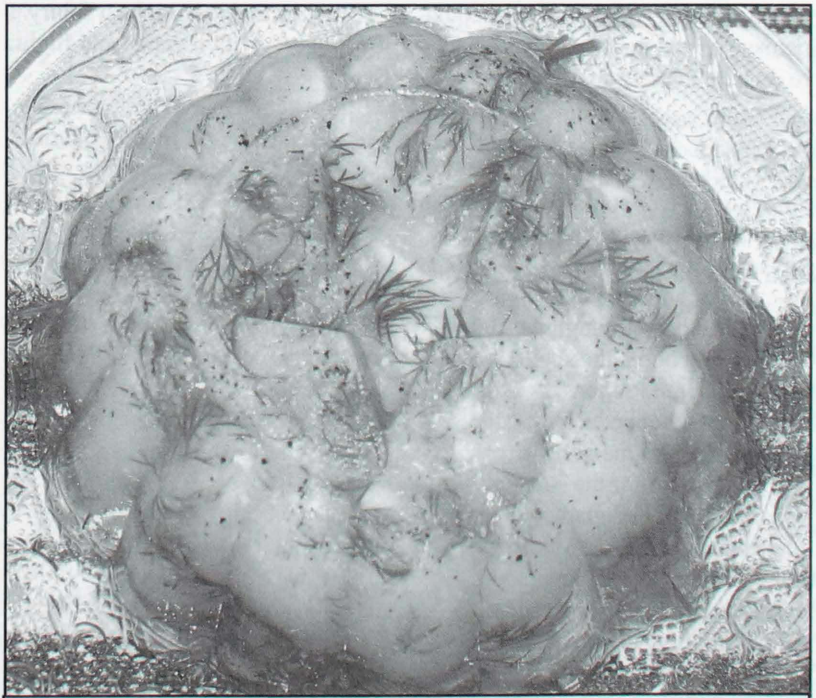
Fish in Aspic or Jellied Fish

By Vivian Skakun

I have prepared the recipe of Fish Stodanetz (Jellied Fish) from the Smoky Lake cookbook "From Generation To Generation". Because I wanted to set the jellied fish in a four-cup mold, I used two packages of Knox gelatin and only about one pound of filleted pickerel. Because I didn't have any fresh parsley I used fresh dill. I tied my pickling spices in cheesecloth and because we love garlic I used 2 tablespoons of finely minced garlic. I used beet horseradish relish in the center to highlight the star in the mold.

The "Jellied Fish" recipe from Smoky Lake has generated discussion. I have been inquiring amongst friends to find out if their mothers or grandmothers made this dish. In the days when gelatin wasn't available the most common fish that was cooked was Jack Fish flesh, head and bones as that is where the gelatinous substance is produced.

In some families Fish in Aspic is one of the Lenten dishes for Christmas Eve. Do our readers have traditional recipes that they can share with us in Promin?



Prepared and photographed by Vivian Skakun

My Destiny:

An Autobiographical Essay by Taras Shevchenko

As printed in Forum, A Ukrainian Review, No.77, Spring, 1989, Ukrainian Fraternal Association, Scranton, PA, reprinted here by the permission of Andrew Gregorovich, Editor

I fully appreciate your wish to publish in your magazine *Reading for the People* life stories of those men who, coming from the obscure and inarticulate ranks of the common people, have worked their way upward to some achievement. Stories of this kind might help many to realize their human dignity, and it seems to me that without such realization the lower classes cannot arise from their present condition in Russia.

My own destiny, truly represented, may lead to deeper reflection, not only on the part of the common man, but also those upon whom this common man is so completely dependent. Both sides should profit by this. Such is the reason why I cannot refuse to reveal in public a few sad facts about myself. All that I can do now to comply with your wish is to give a brief account of the actual course of my life. After having read these lines, you will appreciate those feelings which grieve my heart and oppress my spirit.

I am the son of Gregory[1] Shevchenko, peasant and serf. I was born on February 25, 1814[2], in Kerelivka, a village in the county of Zvenihorod, province of Kiev, upon the estate of a landowner. In my eighth year, I lost both my father and mother, and found shelter with the village sexton who accepted me as one of his pupils. Such pupils find themselves in a condition of actual bondage just as the boys who have been apprenticed to craftsmen. The master's power over them has practically no limits. They have to perform all domestic duties and to fulfill every possible whim of the master and members of his household. You can imagine what the sexton in question, a wretched drunkard, could demand of me, and the things I had to do with the self-abasement of a slave.

There was nobody in this world who would trouble or could be expected to trouble themselves about my unhappy lot. Nevertheless, I was in a so-called school and in two hard years I had been through the elementary reading book, the sum book, and finally, the Psalter. Toward the end of my school education, the sexton used to send me in his stead to read the Psalter for the souls of departed serfs, and gladly paid me a few kopecks for this. My help permitted my teacher to devote himself even more to his favorite occupation, drinking with his friend Juno Limar, so that on returning from my psalm-singing exploits, I nearly always found them dead drunk.

My sexton treated all his pupils with extreme harshness, and we all hated him. His unreasonable cruelty made us cunning and revengeful. We used to deceive him, and did all the mischief we could think of. He was the first despot I ever met, and my whole life long he filled me with hatred and contempt for every kind of coercion as practiced by one human being upon another. My childish heart was wounded by such educational methods a thousand times a day, and I concluded – as all defenseless people are bound to conclude when they cannot bear injury any longer – with revenge and flight.

One day I came upon my teacher in a state of drunken stupor and, turning upon him his own weapon, the rod, I used it as well as my childish strength permitted. This was my only chance to get even with him for all his brutality. Among his earthly possessions, this drunken sexton had a little book with pictures, and although the engravings were of extremely poor workmanship, at that time they appeared to me as the most precious work of art. I could not resist temptation. I took the little picture book and ran away by night to the town of Lysyanka.

Then I found a new teacher, only to discover that in his educational principles and methods, he hardly differed from my former master. Three

days, I dragged buckets of water from the river Tikich and ground my green paint on an iron plate. On the fourth day, I ran away to the village of Tarasivka, where there lived a sexton with a certain artistic renown. He had gained it through his paintings of the great martyrs Nicetas and John the Soldier. To this Appeles I now applied, with the firm resolution to overcome all the hardships and trials which at that time seemed to me an essential part of study. I had no luck. Appeles could read my character and divine my future on the palm of my left hand. After looking at it with much attention, he informed me point-blank, that I had no aptitude for anything, not even for shoemaking or barrelmaking.

With no hope of ever becoming even a mediocre painter and with a heart saddened by experience, I went back to my native village. I could not expect to be anything else but, as Homer puts it, a herdsman of stainless flocks. There was, however, some comfort in the thought that in his humble pursuits the village shepherd should have at least enough leisure to pursue his stolen picture book. But it seems that my dreams never come true. My landlord, who had just come into his paternal heritage, needed a clever page-boy. I was told to discard my rags and put on a twill jacket with trousers to match, and as a full fledged page-boy I entered upon my news duties.

Such page-boys were invented by the Poles, the old "Civilizers" of Ukraine[3]. The landed gentry of other nationalities adopted from them this ingenious device of training handy flunkies from very childhood. The Polish noblemen of old kept these so-called little "little Cossacks" not only as servants but also as minstrels, dancers and entertainers. For the pleasure of their masters, the "little Cossacks" played gay, ambiguous songs which had been composed by the people to ease their sufferings. They danced wriggling in front of their lords pretending to be intoxicated.

Their illustrious descendants of today not only preserve the tradition but do it with a proud consciousness that thus the Ukrainian culture is being advanced and the national spirit cultivated. My master was a Russianized German, and, as such, a man of the more practical trend of mind. He cultivated my national spirit in his own way, by posting me in a corner of his ante-chamber, where I had to stay silent and motionless until he should order me

My Icon Book

A 70-page book consisting of 23 full-page quality colour icons, together with the story explaining each icon, both in English and Ukrainian.

- Icons of the Twelve Great Feasts
- A focus on Passion Week
- Icons of significant occasions
- Icons of saints held in special regard by the Ukrainian Orthodox Church
- Words and music to special hymns associated with a feast day

This is an excellent reference book for all Orthodox Christians and a must for Church School classes.

Published by
Ukrainian Women's Association of Canada
10611 – 110 Avenue, Edmonton AB T5H 1H7

$15.00 per copy (plus postage)
Contact: info@uwac-national.ca
Dr. Geraldine Nakonechny, President, 780-475-1501
Dorothy Stachniak, Treasurer, 780-476-3646

to hand him his pipe, which stood quite close to him, or to fill a glass of water. Because of my stubborn character, I broke my master's order and sang sad Haidamak songs in a hardly audible voice and secretly copied the pictures of the Suzdal school decorating the rooms of my master. I drew with a pencil which I confessed, with no feeling of guilty conscience, I stole from the storekeeper.

My master was a traveling man. He was always making trips to Kiev, to Vilna or St. Petersburg, and he always dragged me along so that he might have his pipe and other necessities of life handy.

I cannot say that at that time I regarded my duties as specially burdensome or disgraceful. Only now all this appears to me like some dreadful, unreasonable nightmare. Very likely, many Russian people who will look into their past would agree with me. As I followed my restless master from one house of call to another I took advantage of every opportunity to pilfer as many woodcuts from the walls as I could. I should add that it was not the collector's craze that made me do this but the irrepressible desire to paint or, rather, to make copies of every drawing I had seen.

One day during our stay in Vilna, my master and his wife went to a ball of the local nobility to celebrate the name day of His Majesty Tsar Nicolai Pavlovich[4]. The servants were asleep and the house was wrapped in complete darkness. In my solitary room I lit a candle, uncovered my stolen treasures and having selected from among them the picture "Cossack Platov," I began to copy.

I did not notice how quickly time had passed by, and I did not even hear when behind me the door opened and my master, returning from the ball, entered. He seized me and gave me a few cuffs on the ear - not because of my devotion to art (by no means! He was not concerned with art at all) – but because I might have set fire not only to the building but to the whole town. The next day he ordered the coachman Sidor to give me a sound hiding which he did with more than proper zeal.
In the spring of 1832 I completed my eighteenth year, still a lackey but as such a complete failure and a disappointment to my master. This might have been the reason why he, finally, gave in to my unceasing requests and allowed me to learn how to paint.

It was not so much of an opportunity as I was only hired out, for a period of four years, to an ornamental painter and decorator in St. Petersburg. This man, Shirayev, combined within himself the talents and habits of both the hard-drinking sexton and the other sacristan, the practitioner of palmistry.

But although I did not learn anything in the daytime, I could spend the moonlight spring nights in the St. Petersburg Summer Garden and make drawings of the statues which embellished the creation of Peter the Great. It was there that I made the acquaintance of the artist Ivan Maximovich Soshenko, a fellow countryman who has been like a brother to this day. Upon his advice, I began to try my hand at watercolor studies from nature. During my early and feeble attempts I had a model in the person of Ivan Nechiporenko, another fellow countryman and friend of mine and also one of my master's servants. One day the master discovered one of my paintings in Nechiporenko's hands and he like it so much that he employed me to paint portraits of his mistress. Now and then he even rewarded me with a ruble.

In 1837 Soshenko introduced me to a V. I. Gregorovich[5], secretary of the Academy of Fine Arts, and begged him to deliver me from my low misfortune, my condition of serfdom. Gregorovich transmitted this request to the poet V. A. Zhukovsky, who immediately made a provisional offer to my master and commissioned K. P. Bryullov to paint his portrait, with the intention of making it the prize in a private lottery. In a brief time the great Bryullov had Zhukovsky's portrait ready. Zhukovsky, with the assistance of Count M. Yu. Vielhorsky, organized the lottery, the tickets were easily sold and, at the price of 2500 rubles, my liberty was bought on April 22, 1838.

From that day on, I began to study at the Academy of Fine Arts, and soon became one of Bryullov's favorite pupils and friends. In 1845 I was given the degree of free artist.

As to my literary work, I will say only that it had its beginnings on those moonless white nights. For a long time my strict Ukrainian muse, distorted by experiences in school, in the ante-chambers of manors and in various city quarters, kept away from me. However, when the breath of freedom returned to my senses the purity of my childhood past under the roof of my father's poor home, the blessed Ukrainian muse came and embraced me in a foreign land. From my first poor experiments written in the Summer Garden only one ballad, "Prychyna," was published. When and how I wrote my

later poems, I would rather not discuss now.

I must confess that this short story of my life cost me more than I would have expected. How many years wasted, one after another! And what have I, through all my efforts, redeemed from destiny? I have survived, that is, preserved my bare life and, with that, this dreadful insight into my past. It is dreadful, all the more dreadful for me, as my own brothers and sisters – I was not strong enough to mention this in my story – have remained serfs to the present day.

1860, February 18
T. Shevchenko

Notes

This short Autobiography of the great Ukrainian poet Taras Shevchenko, written but a year before his death on March 10, 1861, is of special interest because it is his only autobiography. One other autobiographical work is his novel The Artist, a fictionalized account of his own life. Of interest in the version we have reprinted (the one which was printed in 1860) is the complete omission of the ten years, 1847-1857, when he was exiled to Asia. Apparently, the Russian censor prevented mention of this in print.

By profession Shevchenko was an artist. His essay clearly indicates his deep interest in art and his burning desire as a child to become an artist. His fame as a poet has surpassed his fame as an artist but to understand his life both careers must be studied.

This essay may be found in the original Russian version as Document No. 113, in the book Taras Shevchenko: dokumenty I materialy, 1814-1963. Edited by S. D. Pil'kevich, Kiev, 1963, pages 93-98. It was originally sent to the editor of the journal Narodnoye Chteniye (Petersburg) and published in Book 2, 1860, pages 229-236. We have omitted a few minor words.

A different English language version, based on the manuscript, may be found in Taras Shevchenko: Selections, translated by John Weir, Toronto, 1961, pages 137-142. The major difference between the two is in the concluding passages. For comparison, we print here the manuscript version translated by John Weir:

"In 1844 he was awarded the title of Master of Fine Arts and in 1847 he was arrested along with Kostomarov, Kulish and many others on the basis of information by a certain Petrov, a student of Kiev University. They were sent to various fortresses without trial or examination, and on May 30th of the same year T. H. Shevchenko was transported from the casemate of the Third Department (Tsarist secret police – Ed.) to the Orsk fortress and later to the Novopetrosk fortifications with the most strict prohibition to write and to paint.

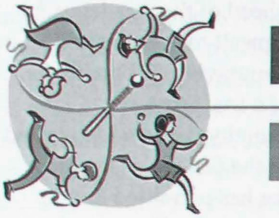
"On August 22nd, 1858, due to intercession by Countess Anastasia Ivanova Tolstoy, he was freed from Novopetrovsk fortress. And thanks to her solicitations he was by the highest clemency permitted to exist in the capital under police surveillance and occupy himself with his art.

"In the summer of 1859, after a lengthy and painful separation, he saw his lovely homeland, his serf brothers and sister, and in the autumn returned safely to the Academy of Arts where, thanks to the people at the head of the Academy, he devotes himself to aquatint and aquafort (engraving, Ed.) with the passion of a true artist.

"After a lengthy delay, which lasted two years, the Chief Censorship Committee has permitted him to publish only such of his works as had been printed prior to 1847, striking out dozens of pages from them (that's progress!)."

Footnotes

1. Hryhory in Ukrainian
2. This date is according to the Julian (old style) calendar and is March 9th according to the modern calendar. Add 13 days to Shevchenko's dates for modern equivalent. Taras Shevchenko was actually born in Moryntsi, a neighboring village, but he lived in Kerelivka (Kyrylivka – Ukr.; Kirillovka – Rus.) as a child and always considered it his native village.
3. Page boys were actually a west European custom (but the Polish people used them as servants instead of training them for knighthood as the Western Europeans did – Ed.)
4. December 6 (19), 1829
5. Shevchenko dedicated his great poem Haidamaky to Vasyl Gregorovich (1786-1865), of Ukrainian origin, who was Secretary of the Art Academy, in gratitude for his role in obtaining the poet's freedom. His name may also be spelled Hryhorovych in Ukrainian and Grigorovich in Russian.



For Our Children
Нашим Дітям

УКРАЇНСЬКІ ВІТАННЯ І ВІДПОВІДІ
UKRAINIAN GREETINGS AND RESPONSES

A Cyrillic Transliteration Guide was developed by the US Library of Congress and is used in scholarly discourse <http://homes.chass.utoronto.ca/~tarn/courses/translit-table.html>. Some simplified transliterations are also provided below. Accented syllables are underlined. When an apostrophe appears in transliteration, the previous letter is softened.

Вітання віри / Salutations of Faith

Християнське вітання / Christian Greeting
(throughout the year except during specific holidays)

Слава Ісусу Христу!
Slava Isusu Khrystu / Slava Isoosoo Khristoo
Glory to Jesus Christ!

Слава Навіки!
Slava Naviky / Slava Naveeki
Glory be forever!

Різдво / Christmas (January 7 - February 15)

Христос Рождаєтъся!
Khrystos Rozhdaietsia / Khristos Rozhdietsya
Христос Народився!
Khrystos Narodyvsia / Khristos Narodivsya
Christ is Born!

Славімо Його!
Slavimo Ioho / Slaveemo Yoho
Славімо Його!
Slavimo Ioho / Slaveemo Yoho
Let us glorify Him!

Навечір'я Богоявлення (Йордан) і Святе Богоявлення
Eve of Theophany (Feast of Jordan) & Holy Theophany (Eve of January 18 & January 19)

Христос Христився!
Khrystos Khrystyvsia / Khristos Khristivsya
Christ is Baptized!

В ріці Йордані!
V ritsi Iordani / V reetsee Yordanee
In the River Jordan!

Taras Shevchenko: A Biographical Sketch of the Great Ukrainian Poet

by Ivan Franko

About the year 1840 there appeared in European literature an important and characteristic phenomenon. The simple peasant of the village made his entry into literature. Till then poets and novelists had scarcely seen him, or, if they treated him in their works, he served them merely as a decoration, as a lay figure, as a colorless grey mass, or at best as something hardly in touch with deeper human feelings. I only need to mention those sentimental and justly ridiculed peasant figures which may be found in the French and German idyllic poets of the 18th century; or, again, the peasant figures of Shakespeare, so true to life and treated with such powerful naturalism, and yet mere episodes, or those of the German 17th-century novelist Grimmelshausen; or, later still, Goethe's Götz von Berlichingen; and, finally, the tales of Ukrainian peasant life which occur in the Polish poet Klonowicz's Latin poem Roxolania (1854) – beautiful, but also mere episodes – and the decorative treatment of peasant figures in such Polish poems as Goszczynski's Zamek Keniowski and Mickiewicz's Pan Tadeusz.

It is only about the year 1840 that works begin to appear in all the various literatures of Europe, in which the peasant figures as the hero, and his life is the main theme of interest. In France this new tendency is identified with one of the most brilliant of women writers, George Sand, whose stories La Mare du Diable, Francois le Champi and others are drawn from French peasant life. In Germany, Berthold Auerbach opens in 1839 the series of his Black Forest Tales (Schwarzwälder Dorfgeschichten) which have doubtless won more praise than they deserve. At the same time there appeared in Polish such tales as Kraszewski's Ulana and Jermola; while in Russian similar stories appear toward the close of the Forties – notably Turgenev's Zapiski Okhotnika, Grigorovich's Antony Goremyka and Dostoevsky's Poor People.

Finally, in Ukrainian literature, then still weak and obscurely buried far from the great world, there appeared as early as 1829 short stories by Gregory Kvitka Osnovyanenko, drawn exclusively from peasant life, and then, in 1840, a figure for which there is no parallel in world literature, with the possible exception of Robert Burns in Scotland – a peasant's son who had spent more than twenty years of his life under the yoke of serfdom. And he does not come forward as the hero of some romance or poem, but as a living creator, working and struggling for the downtrodden human rights of an enslaved peasantry and of the long-neglected Ukrainian people, and also as the champion of all the oppressed.

Most interesting of all, no sooner had his poems first been printed than this young peasant, so recently a serf, is greeted by the general opinion of his fellow-countrymen as a spiritual leader and the chief ornament of Ukrainian literature. He who only a few years before had to tremble before the angry looks of his master, and was only saved by accident from the knout of the land agent Prächtel, and who was sold after hard bargaining like a pedigree horse for 2,500 rubles, now becomes the leader of a whole people. Such was Taras Shevchenko, the greatest poet whom the Ukrainians have hitherto produced, and in his own way really unique.

Taras was born on March 9, 1814, as the younger son of the serf Hrehory Shevchenko, in the village of Moryntsi, the property of the Russified German Engelhardt. He lost his mother early. He learned to write from the Church cantor, and at the age of eight started wandering to the neighbouring villages and markets, in search of a master who could teach him to paint. But as he could find none, he returned to his native village and hoped to get the post of herdsman to the community.

Then the old Engelhardt died, and his son, who had been brought up in a more Polish spirit, gave instructions that a new staff of servants should be collected for him. Thus Taras came into his service, first as kitchen boy, and then as his master's personal valet, and in this capacity traveled everywhere with Engelhardt. When his master noticed his eagerness to learn to paint, he was sent to study under the painter Lampi, in Warsaw. But he had hardly been there a year when, in November, 1830, the Polish Revolution broke out and interrupted his studies. The whole of Engelhardt's retinue was sent to St. Petersburg, and here Taras was left for fully eight years in the studio of the painter Shirayev. But Shirayev was really not so much of an artist as a house decorator, and could not teach Shevchenko anything. Of the work that he did as Shirayev's apprentice it may be worth mentioning the fresco decorations in the great Petersburg theatre.

No wonder that such work and such

miserable dependence should have been thoroughly irksome to him. Often he would go secretly into the park in the evenings to draw the wretched mythological statues which he found there. On one such occasion, as he was sketching the group Laokoon, he was found by his countryman Soshenko, and then introduced by him to the talented writer Hrebinka, known as the author of Ukrainian fables. Through him Shevchenko's cruel fate came to the knowledge of the famous Russian poet, Zhukovsky, then tutor to the Heir Apparent, the future Tsar Alexander II. Soshenko also spoke of his young countryman to Bryulov, a professor in the Academy of Fine Arts, to the Court painter, Venetsianov, and others.

This group of highly cultured artists and humanitarians tried to improve the lot of the young Ukrainian, who at the first contact with this new and brighter world was overcome by such emotion and melancholy that he thought of suicide, and then fell into so high a fever that he had to be taken to a hospital. Meanwhile his patron succeeded in interesting the Imperial family in Shevchenko's fate, and on the initiative of the Empress a raffle was started for Bryulov's portrait of Zhukovsky, all the tickets being disposed of at Court. Venetsianov negotiated with Shevchenko's master, and for the price of the portrait, 2,500 rubles, he was bought out of serfdom. Now at last he could be received in the Academy of Fine Arts, which was not open to serfs, and he soon became one of Bryulov's favourite pupils and lived in his house.

At the same time the muse of poetry bestowed her favours upon the poor apprentice. His first efforts date from the period of serfdom, but it was only as a student of the Academy that he laid brush and palette aside and committed to paper the melodious songs which flowed from his soul.

In 1840 the young Ukrainian squire, Martos, made Shevchenko's acquaintance during a visit to St. Petersburg, and had his first poems published in a little volume entitled Kobzar of Taras Shevchenko. Kobzar – which may be roughly translated The Minstrel – had an immense effect upon all educated Ukrainians, and such great personages as Count Tarnowski assured the poet of their friendship and corresponded with him.

It is true that in the Russian literature of that period, which was mainly interested in Hegel's philosophy, in Goethe and in art for art's sake, Shevchenko was not favourably received, and his great poem, The Haidamaks, which appeared in the following year, was severely criticized not only in St. Petersburg, but abroad.

But in Ukraine the poet's fame grew rapidly, and he, for his part, was filled with a longing for Ukraine, which he had not seen for over 12 years. In 1843 he went home during the holidays. It was an almost triumphal return of one who had left his native village in the corduroy of a page boy. The winter of 1843-4 Shevchenko spent in Petersburg and then, after completing his studies at the Academy and winning a gold medal and the title of a free artist, he returned once more to Ukraine in the summer of 1844.

This period was the high-water mark of his career, and the happiest time of his life. In Ukraine he wandered freely from one country-house to another, greeted everywhere with great cordiality. In Kiev he obtained a post at the Archeological Commission. Here he found himself surrounded by the younger generation which had already, certainly partly under the influence of his poetry, formed a secret society under the name of the "Brotherhood of Saints Cyril and Methodius," with the clearly expressed aim of educating the people and abolishing serfdom. But early in 1847, on the basis of a denunciation by the student Petrov, the society was discovered, and all its members arrested and transferred to Petersburg. Shevchenko himself was also arrested, since his poems A Dream and Caucasus were found in MSS. with one of his acquaintances. These poems Tsar Nicholas regarded as an insult to himself and his consort, and condemned their author to military service for life, without promotion, and with the express prohibition of all writing or drawing!

After three months in prison in the fortress of St. Peter and St. Paul, Taras was placed in a "kibitka" and sent by forced marches to Orenburg, where he was finally transferred to a remote outpost in the Kirghiz country. In Orenburg and Petrovsk his life was by no means intolerable. In the former place he found a number of intelligent Poles, who received him with sympathy, and he also met with much kindness from his superiors and his fellows in political exile.

His fate improved still further when the Commandant of Orenburg, General Perovsky, attached him as a sailor to the scientific expedition of the learned academician von Baer, who was to explore the coasts of the Sea of Aral, and the uninhabited steppes of Raim. He spent over 18 months in voyages on the Sea of Aral, officially as a common sailor, but in practice entrusted with sketching the various landscapes, and treated virtually as an equal by the members of the expedition.

However, when he returned to Orenburg and laid before the Commandant his album of drawings, the latter, with the object of securing an amelioration of his lot, sent a report to Petersburg, and in due course received a sharp reprimand. The album was returned to Shevchenko, and his punishment increased. He was sent to one of the worst penal settlements, Orskaya, on

Lake Aral, and here spent six terrible years, in great spiritual oppression and cruel sufferings.

Then Tsar Nicholas died, and under the rule of Alexander II, there began a lively literary and social movement. Friends and protectors of Shevchenko, and in particular the President of the Academy of Fine Arts, Count Tolstoy and his wife, secured the poet's liberation from the Kirghiz steppes. After an exile of ten years Shevchenko at last returned to Petersburg, broken in health, but unbroken in spirit. Even in these terrible years his muse had not been silent. He wrote a number of prose tales in Russian, of which some have perished, but most were printed long after his death and fill a large volume. He also wrote in this period a number of poems, fresh and clear as pearls, many of them treating of their author's cruel experiences, and certainly belonging to the most exquisite lyric poetry of all time.

In St. Petersburg Shevchenko wrote, in addition to his lyrics, a number of epic poems, the best of which is probably Maria, treating in simple, popular fashion and in a highly impressive and original form the life of the Mother of the Saviour. But his health was broken. He was still dreaming of a peaceful family life on the banks of the Dnieper near the town of Kaniv, where a piece of land was being purchased for him when death overtook him in St. Petersburg on March 10, 1861. Thus Kaniv, instead of greeting him among its citizens, could only prepare his grave on a little hill beside the Dnieper River.

Shevchenko's poetical work may be divided into four periods, which are fairly distinct from one another. The first is from 1838 till 1843, or from his escape from serfdom till his first return to Ukraine. In this period we see the poet still under romantic influence. He writes ballads and sentimental reflections, and composes historical tales of varying length, which culminate in the epic Haidamaki, begun in 1838 and published in 1841. From this time also date the beautiful poem Katerina, and another poem which has still not been published in its complete form, called The Nun Mariana.

In the second period, which lasts till his arrest in the spring of 1847, we find such political poems as Chirin, Subotiv, Irzhavets and others. The poet now passes from the national Ukrainian outlook to the social sphere, and raises his powerful voice in defense of the serfs (As a Serf She Cut the Wheat, To my Sister, Marina, A Dream, Letter to my Countrymen, Living, Dead and Unborn). Thus he becomes the prophet of his people, tearing pitilessly aside the veil of political and social despotism. Sudden misfortune brought this activity to a close, and even hid a large number of his poems from public knowledge for many decades.

The third period sees the poet reduced a second time to slavery, and is limited to small lyric poems, partly of a personal character, though resting on a broad political and social foundation, and partly containing highly original and characteristic paraphrases of Ukrainian folk-songs. The fourth period reaches from 1858 till the poet's death. His lyrics, begun under military service, are still continued, but grow stronger and broader, until they swell to the rich harmony of the hymn, To the Light, which may be called an apotheosis of light, progress and freedom. But the most characteristic feature of this period is the turn which his genius takes towards religious themes (The Neophytes, Kings, Maria, Hymn of the Nuns,etc).

If the poetry of Shevchenko is to be reduced to a formula, I would describe it as poetry of the yearning for life. A free life, unhindered development of the individual and of all society, such is the ideal to which Shevchenko was true throughout. The sufferings of humanity and the injustice towards humanity always moved him with equal force, whether it was the peasant woman driven to the corveé and forced to leave her child under the corn stocks, or the prince's daughter insulted by her own father, or the maiden sold by her mother to a General, or the little Jewess who took vengeance on her own father for the murder of her student-lover. I know of no poet in the literature of the world who made himself so consistently, so hotly, so consciously the defender of the right of woman to a full and human life. The sacrifice of one's own individuality for works of mercy, the surmounting of one's own sorrows and the dedication of all one's strength to the noble dream of the welfare of humanity – this ideal of woman has been left to us by Shevchenko as his dearest legacy. No wonder then that he saw above all in the work of Mary, the Mother of Jesus, the highest moral achievement of mankind, that great idea of human love which is the foundation of Christianity.

Note: Written by Ivan Franko in 1914 to honour the centennial of the birth of Shevchenko, this essay was published in Slavonic Review, University of London, 1924-5, vol. 3, pp.110-116.

As printed in Forum, A Ukrainian Review, No.77, Spring, 1989, Ukrainian Fraternal Association, Scranton, PA, reprinted here by the permission of Andrew Gregorovich, Editor

Katie Gorgichuk In Memoriam

Katie Gorgichuk was born on her parents' farm near Kaleland, Alberta, one of eleven children. In addition to helping with various chores from an early age, Katie loved sports as she grew up – especially hockey and softball.

After she married Steve Gorgichuk, they farmed in the Kaleland area; and their marriage was blessed with one son, one grandson and four great-grandchildren. After they retired from farming, they moved to Two Hills but kept attending their beloved Sts. Peter and Paul Ukrainian Orthodox Church in Kaleland.

Katie belonged to Lesia Ukrainka Branch UWAC in Two Hills for 30 years – always there to help with any job that needed to be done in the church or in the kitchen. On March 29, Katie was sitting quietly with some friends, chatting about the bake sale the day before - which she had helped to make a success – when she suddenly fell asleep in the Lord.

She is sorely missed by her family and by all our church members.

May her memory be eternal!

Katie Mandrusiak In Memoriam

December 10, 1919 – August 18, 2013 (age 93)

The daughter of Harry and Dora Hryniw, Katie was raised in the Morecombe area. She married William Mandrusiak in November 1939, and they were blessed with four children and their wonderful spouses: Maurice and Linda Nichols, Cecille and Vern Nast, David and Cathy Mandrusiak and Suzanne and Pierre Caouette, 11 grandchildren and 8 great-grandchildren. Katie and Bill farmed in the Musidora area.

Her Ukrainian heritage was important to her, and she belonged to the UWAC branch in Morecombe for 4 years, in Musidora for 20 years and in Two Hills for 39 years – a total of 63 years. Katie learned to speak, read and write both English and Ukrainian at an early age and, as Secretary for the Two Hills branch, wrote the minutes in Ukrainian for many years. She worked tirelessly for the church and for her UWAC branch, holding many positions on the board of each of them over the years. An excellent cook, she was a fixture in the church kitchen; and everyone in the area knew the best Ukrainian food was served at the Two Hills Orthodox Church hall.

Katie has so many talents. She played mandolin, wrote pysanky, cross-stitched many lovely scarves and pictures and knitted or crocheted all sorts of items – often as gifts for others. Throughout their life together, she and William were avid gardeners; and they won many prizes at the Two Hills Fall Fair for their vegetables and for Katie's hand-crafted masterpieces.

In 1972, their house burned down, and Katie and Bill and Suzanne escaped out a window into the snow. They moved to Two Hills; and Katie later said the fire turned out to be a blessing, since she now had more time to help in the church!

Katie and Bill traveled extensively; and when old age slowed them down, they took life easy with card playing and visiting friends and cooking at the church. Bill passed away in 2007, and Katie continued her version of the quiet life with cooking and helping with every event at the church. After a valiant struggle of 18 months, Katie fell asleep in the Lord and is dearly missed by her family and all her church friends.

May her memory be eternal!

Elsie Rybak In Memoriam

Elsie Rybak was born February 10, 1925 and passed away April 18, 2013 after a long battle with cancer.

A 60-year member of Holy Trinity Ukrainian Orthodox Church and Lesia Ukrainka Branch UWAC in Two Hills, Alberta, Elsie was a lady of many talents which she generously used for the benefit of others. As Promin convenor for many years, she contributed many articles about her branch and about issues of interest to women and their families. When there was catering to do, Elsie was always there to help – sometimes coming to the church hall at 4 a.m. to get everything ready by noon.

Elsie was active in sports all her life and even in retirement loved bowling, bocce, badminton, curling, golf and more. Always ready to tackle any challenge, she learned to ski at 60.

Elsie was a good listener and used those skills when driving people to Edmonton (90 minutes each way) for appointments. She had an enormous garden, plus a greenhouse and grew an amazing variety of vegetables and flowers, contributing most of it to the church.

She used her quiet times for cross-stitching, crocheting and knitting and made hundreds of doilies, scarves, runners, afghans and other beautiful items.

Elsie and her husband Peter traveled to Spain, Portugal and Ukraine. After Peter passed away in 1984, she started taking bus tours to various places including Branson, Missouri, and Arizona, which she loved so much she bought a winter home and made frequent trips to it. She organized bus trips for seniors so they could enjoy traveling, too.

Elsie was a member of the Two Hills Senior Centre, the Two Hills Hospital Auxiliary and the Edmonton United Ukrainian Choir and delivered Meals on Wheels for 17 years. She was proud of her Ukrainian heritage and devoted her life to her family, her church and her community. She is greatly missed by her three daughters, Shirley, Jeannette and Rita, her grandchildren and great-grandchildren and her sister, Sandra Hohol.

May her memory be eternal.

E. Kereliuk

У незабутню пам'ять нашого улюбленого мужа, батька, й дідуся, Володимира Головача, який упокоївся 21-ого червня 2013, та дорогих батьків Теклі й Івана Білоніжків і Марії й Петра Головачів, складаємо пожертву в сумі $100 як нев'янучий вінок на журнал Промінь.

Вічна їм пам'ять!

Стефанія Головач

Уляна, Павло, Володя, і Маркіян Аміот

$25 from Lesya Ukrainka Branch UWAC,
Winnipeg, MB in memory of Lena (Zotenko) Kuzenko, deceased 19 Aug 2013

$25 from Sophia Rusova Branch UWAC, Etobicoke, ON in memory of Jean Atamanchuk

$100 from Uliana Holowach Amiot, Calgary, AB in memory of Volodymyr Holowach

$25 from Olena Pchilka Branch UWAC, North Battleford, SK in memory of Olga Ruzesky

$55 from William Rozak, Redwater, AB in memory of Mary Rozak, deceased 17 Feb 2013

$50 from Lesia Ukrainka Branch UWAC, Winnipeg, MB in memory of Margaret Juse and Nellie Krepiakevich

We extend our sincere thanks for the generous donations we received from
Vera and Terry Labach, Saskatoon, Sk ($50)
St. Andrew's Ukrainian Orthodox Ladies Auxiliary (UWAC Branch), Edmonton, AB ($200)
Lesia Ukrainka Branch UWAC, Winnipeg, MB ($500)

We Remember

During our 58th Ukrainian Self-Reliance League of Canada (USRL)/Ukrainian Women's Association of Canada (UWAC) held on August 21 – 25, 2013 in Saskatoon, Saskatchewan, we adopted a resolution to commemorate Holodomor. The resolution reads as follows:

"Whereas 2012-2013 marks the 80th anniversary of the end of the 1932-1933 Holodomor in Ukraine, and
Whereas the Past Resident of Ukraine Victor Yushchenko proclaimed that the fourth Saturday of November be the official International Day of Remembrance of the 1932-1933 Holodomor in Ukraine, and
Whereas the Organization of Security and Cooperation in Europe (OSCE) Parliamentary Assembly supports the initiative of Ukraine to reveal the full truth of this tragedy of Ukrainian people, in particular, through raising public awareness of the Holodomor at international and national levels, organizing the commemorations of the Holodomor as well as academic, expert and civil events aimed at discussing this issue, and
Whereas the Government of Canada's Memorial Day Act not only establishes every fourth Saturday of November as a memorial day commemorating the 1932-1933 Holodomor in Ukraine but has also declared the 1932-1933 Holodomor as a genocide, and
Whereas the commemoration ceremonies and events of the 1932-1933 Holodomor in Ukraine will be held across Canada during the week of November 17-23, 2013
Be it resolved that all USRL Membership component organizations and institutions support and actively promote the commemoration ceremonies and events of the 1932-1933 Holodomor in Ukraine by their attendance at commemorative events and by encouraging others to do so."

"Be it resolved that members, local branches, and provincial executives of the Ukrainian Women's Association of Canada support the commemoration ceremonies and events of the 1932-1933 Holodomor in Ukraine by their attendance at commemorative events and by encouraging other to do so."

Alberta Legislature

The 5th Anniversary of the Ukrainian Famine and Genocide (Holodomor) Memorial Day Act held at the Legislature Building Rotunda at 12:00 noon – 12-30 p.m. on Tuesday, November 26, 2013 was hosted by The Honorable Gene Zwozdesky, Speaker of the Legislative Assembly of Alberta, MLA, of Edmonton Mill Creek and was organized by Ms. Genia Leskiw, Chair of the Advisory Council on Alberta-Ukrainian Relations MLA, of Bonnyville-Cold Lake and in co-operation with Ms. Olesia Luciw-Andryjowycz, President of the Ukrainian Canadian Congress-Alberta Provincial Council.

The program included singing of the National Anthem both in English and Ukrainian, commemorations, a song of remembrance, a candle lighting ceremony, a minute of silence followed by refreshments in the Lower Rotunda.

Included in the program were Mr. Leonid Korownyk, a Holodomor survivor, who shared a poem he had written and a historian Hennadiy Ivanushchenko former director of the State Archive of Sumy Oblast (2005–2010) Ukraine, who spoke of our early pioneers arriving in Canada from Ukraine with wheat called "Red Fife" that produced well and helped build Canada. Decades later the very place from which this wheat came, men women and children suffered a horrible sentence: death by starvation because they were Ukrainian – Holodomor. He was grateful that the Government of Canada and the Province of Alberta passed an act recognizing the genocide in Ukraine during 1932 – 1933. He noted that: "This is a country whose people – to this very day - are struggling for a steadfast independence, for democracy and a just society, for the restoration of an acknowledged national history, in spite of the stagnating remnants of its colonial past." He quoted Rafael Lemkin and stated "Today his words ring exceptionally true,

because totalitarianism has not vanished in today's world, it has merely changed its shape, and Ukraine once again finds itself face-to-face with the threat of Russian imperialism." Canada's support of Ukraine gives the people of Ukraine strength and hope for a "bountiful harvest on the fields of democracy and freedom."

Photograph by Vivian Skakun

The Honorable Gene Zwozdesky, Speaker of the Legislative Assembly of Alberta Welcoming all participants commemorating 5th Anniversary of the Ukrainian Famine and Genocide (Holodmor) Memorial Day Act.

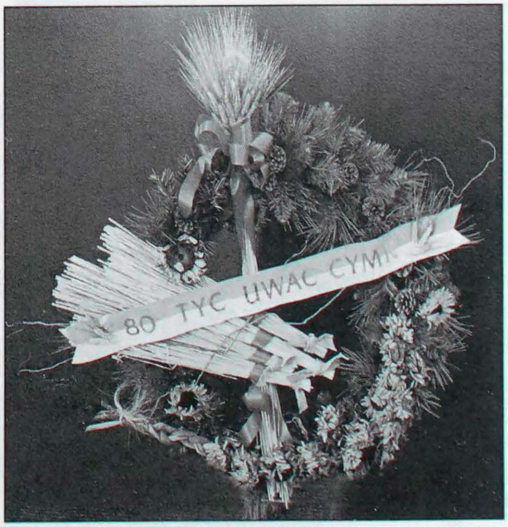
This Act was sponsored by Hon. Gene Zwozdesky during Premier Ed Stelmach's tenure on November 4, 2008 and was passed unanimously in the Legislative Assembly proclaiming that the 4th Saturday in November in each year is "Ukrainian Famine and Genocide (Holodomor) Memorial Day".

City Hall, Edmonton, AB Saturday, November 29, 2013

Con-celebrated Memorial Service – Panachyda Bishop Ilarion and clergy of Ukrainian Orthodox Church and V. Rev. Father Stephan Wojeichowsky and clergy of the Ukrainian Catholic Church.

Cheryl Moisey, president of the Ukrainian Women's Association of Canada - Alberta Provincial Executive laid a wreath at the monument to the Holodomor outside of City Hall on behalf of the Alberta Ukrainian Self-Reliance Association of Canada, Edmonton Branch, UWAC Provincial and CYMK. Betty Corlett, president of St. Elia Ukrainian Women's Association and proprietor of Bonnie Doon Flowers in Edmonton, Alberta made this wreath.

This 2013 Holodomor wreath has a lot of symbolism in it:
*A sheaf of wheat tied with a red ribbon – the crops stolen from the Ukrainian People by the Soviets
*Bundles of stalks with no grain – what Stalin left for the Ukrainian people – nothing



Wreath and photo by Betty Corlett

*Sunflowers; cut prematurely, dried up, dead – the millions of Ukrainian men, women and children that starved or murdered during the Soviet induced genocide
*Evergreen base - symbol of everlasting life.
*Blue and yellow ribbon – flag of Ukraine, "80" indicates the 80th Anniversary of Holodomor.
*Five heads of Wheat (on the ribbon) symbolic of the International logo of Holodomor; alludes to Stalin's law of "five ears of grain"

St. Andrew's Ukrainian Orthodox Sobor Parish

On Sunday, November 24, 2013 after the liturgy, Fr. Yuriy Suchevan held a memorial service commemorating Holodomor. He blessed the Kolachi and the Kolyvo. After veneration of the cross the congregation proceeded to the Tilly Kurysh Hall at the lower level for fellowship. Lunch consisted of a bowl of borsch and black bread or kolach and a sample of the Kolyvo. The committee prepared and provided each person in the congregation with five ears of wheat tied with black ribbon and information about the International Logo commemorating the 80th Anniversary. To conclude the commemoration the DVD called Genocide Revealed (Producers Yurij Luhovy & Zorianna Hrycenko) was shown.

Vivian Skakun

The Testament

The Testament was written in Pereyaslav, December 25, 1845, and is considered one of Shevchenko's most well-known works. (Ed.)

Translation #1

Dig my grave and raise my barrow
By the Dnieper-side
In Ukraine, my own land,
A fair land and wide.
I will lie and watch the cornfields,
Listen through the years
To the river voices roaring,
Roaring in my ears.
When I hear the call
Of the racing flood,
Loud with hated blood,
I will leave them all,
Fields and hills; and force my way
Right up to the Throne
Where God sits alone;
Clasp His feet and pray...
But till that day
What is God to me?
Bury me, be done with me,
Rise and break your chain,
Water your new liberty
With blood for rain.
Then, in the mighty family
Of all men that are free,
May be sometimes, very softly,
You will speak of me?

Translation by E.L.Voynich,
London, 1911

As printed in Forum, A Ukrainian Review, No.77, Spring, 1989, Ukrainian Fraternal Association, Scranton, PA, reprinted here by the permission of Andrew Gregorovich, Editor

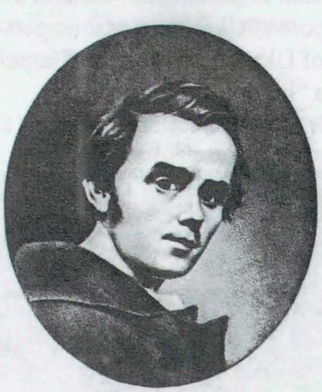
Translation #2

When I am dead, bury me
In my beloved Ukraine,
My tomb upon a grave mound high
Amid the spreading plain,
So that the fields, the boundless steppes,
The Dnieper's plunging shore
My eyes could see, my ears could hear
The mighty river roar.

When from Ukraine the Dnieper bears
Into the deep blue sea
The blood of foes...then will I leave
These hills and fertile fields –
I'll leave them all and fly away
To the abode of God.
And then I'll pray...But till that day
I nothing know of God.

Oh bury me, then rise up
And break your heavy chains
And water with the tyrants' blood
The freedom you have gained.
And in the great new family,
The family of the free,
With softly spoken, kindly word
Remember also me.

Translated by John Weir,
Toronto, 1961



Shevchenko Self Portrait, 1840

Translation #3

When I die, O lay my body
In a lofty tomb
Out upon the steppes unbounded
In my own dear Ukraine;
So that I can see before me
The wide stretching meadows
And Dnipro, its banks so lofty,
And can hear it roaring,
As it carries far from Ukraine
Unto the blue sea
All our foemen's blood – and then
I will leave the meadows
And the hills and fly away
Unto God Himself...
For a prayer...But till that moment
I will know no God.
Bury me and then rise boldly,
Break in twain your fetters
And with the foul blood of foemen
Sprinkle well your freedom.
And of me in your great family,
When it's freed and new,
Do not fail to make a mention
With a soft, kind word.

Translated by
Clarence Manning, Ph.D,
New York.

ЗАПОВІТ

Як умру, то поховайте
Мене на могилі,
Серед степу широкого,
На Вкраїні милій,
Щоб лани широкополі,
І Дніпро, і кручі
Було видно, було чути,
Як реве ревучий.
Як понесе з України
У синєє море
Кров ворожу... отоді я
І лани і гори —
Все покину і полину
До самого бога
Молитися... а до того
Я не знаю бога.
Поховайте та вставайте,
Кайдани порвіте
І вражою злою кров'ю
Волю окропіте.
І мене в сім'ї великій,
В сім'ї вольній, новій,
Не забудьте пом'янути
Незлим тихим словом.

ЗАПОВІТ
- Т. Шевченко

ARE YOU AN EDUCATOR?

Speakers from the Holodomor Research and Education Consortium (HREC) and the Ukrainian Canadian Research and Documentation Centre (UCRDC) are available to visit schools and discuss the Holodomor.

Visit UCRDC to view exhibits and hear survivor testimonies. Contact the NHEC or HREC for in-service teacher training, workshops, Holodomor Memorial Day announcements and teaching resources.

NHEC: vkuryliw@sympatico.ca

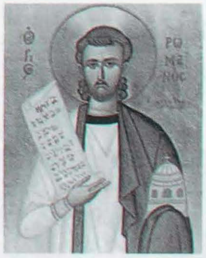
HREC: 416-923-4732,
hrec@ualberta.ca

Information provided by the UCC National Holodomor Awareness Committee

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

Alberta Benevolent Cantor Association
11837 – 66 Street
Edmonton, Alberta T5B 1J2
Telephone (780) 990-0019
info@albertacantors.ca
www.albertacantors.ca



St. Romanus, the melodist

SMITH MONUMENT
COMPANY LTD.

ANDREW LATYSHKO
PRESIDENT

BUS: (416) 769-0674
FAX: (416) 769-5677
TOLL FREE: 1-888-836-7771

349 WESTON ROAD
TORONTO, ONTARIO M6N 3P7

A Family Business
since 1919

Фундація СУС в Канаді
SUS Foundation of Canada

SUS FOUNDATION OF CANADA
Established 1965

SUS Foundation of Canada is dedicated to the advancement of education and the preservation of the Ukrainian Culture in Canada. SUS Foundation has funded grants in excess of $1,300,000 to our Institutes, Museums, Youth Programs and Children's Camps. Every dollar donated to the Foundation strengthens its ability to increase the funding to your community.

president@susfoundation.ca
or
SUS FOUNDATION OF CANADA
620 Spadina Avenue
Toronto, ON M5S 2H4

PROMIN SUBSCRIPTION FORM / ПЕРЕДПЛАТА НА ПРОМІНЬ

Give a Promin subscription as a gift to a friend or relative anywhere in the world OR
Use this form for a new or renewed subscription for yourself.

New Subscription ☐ Renewed Subscription ☐ Gift for a friend ☐

Name of Subscriber ____________________

Address ____________________

City ____________ Province ______ Country ____________ Postal Code ____________

Phone Number ____________________ E-Mail ____________________

If gift, please indicate from whom ____________________

Cheque or money order enclosed in the amount of $ ______ for ______ year(s)

Canada $25 a year, other countries $30 a year - В Канаді $25 на рік, в інших країнах $30 на рік

PROMIN - 10611 - 110 Avenue Edmonton AB T5H 1H7

PROMIN AD RATES

ONE YEAR *
1/4 page $250
1/3 page $300
1/2 page $425
Full page $800
Business card $175

ONE ISSUE *
1/4 page $45
1/3 page $55
1/2 page $75
Full page $150
Business card $30

* (All of the above are presented in black and white, in English or Ukrainian)

Full page, back cover, two-colour:
ONE YEAR $1,500
ONE ISSUE $300

SHEVCHENKO FOUNDATION

THE UKRAINIAN CANADIAN FOUNDATION OF TARAS SHEVCHENKO

Helping Ukrainian Canadians since 1963

What does the SHEVCHENKO FOUNDATION represent?

- commitment to community
- financial assistance for cultural development
- sound administrative management
- security and stability
- an investment in community growth
- a lasting legacy for future generations

Support the Shevchenko Foundation so it can continue supporting our community!

www.shevchenkofoundation.com
or contact
Ukrainian Canadian Foundation of Taras Shevchenko
202-952 Main Street Winnipeg, Manitoba
R2W 3P4 Tel 1-866-524-5314

RELIABILITY Since 1973

athens printing

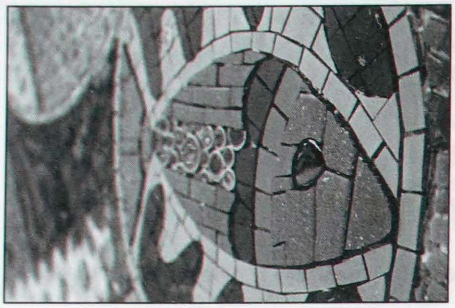
COMPLETE IN HOUSE SERVICES
From Creative Design to Final Product
Black on White to Full Colour

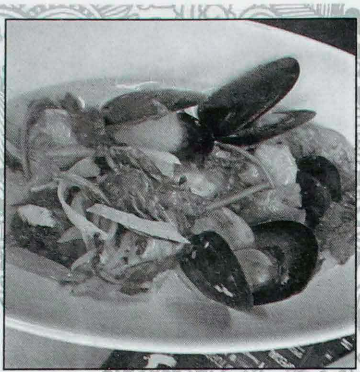
PENNY SALE TICKETS

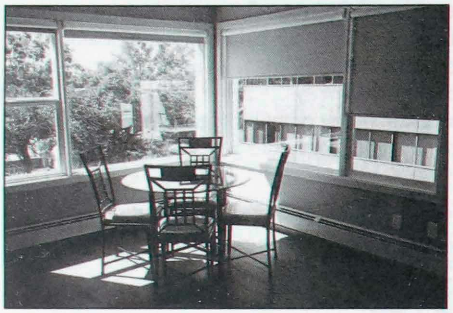
- Tickets of all Kinds
- Business Stationery & Forms
- Business Cards
- Labels & Stickers
- Brochures & Catalogues
- Newsletters & Booklets
- Invitations & Announcements
- Complete Bindery Services
- Layout & Graphic Design
- Also Continuous Forms

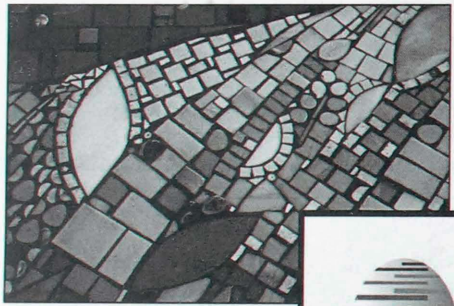
DIGITAL IMAGING
BLACK & WHITE FULL COLOUR

1480 Barton Street East, Hamilton, Ontario L8H 2W9
Tel: 905 549-6719 Fax: 905 549-7645 e-mail: info@athensprinting.ca









St. John's Institute
Інститут св. Івана

Culture.
Food.
Accommodation.

(with Ukrainian flavour!)

Whether you're staying with us, booking one of our spacious event rooms for a meeting or a class, or just popping by for a delicious, home-cooked dinner, St. John's Institute welcomes you!

Find out more about us on our website:
www.stjohnsinstitute.com

Follow us on Twitter @SJIEdmonton!

St. John's Institute
11024 Whyte Avenue
Edmonton, AB T6G 0T2
(780) 439-2320
info@stjohnsinstitute.com

Youth Initiatives at the Ukrainian Museum of Canada of the Ukrainian Women's Association of Canada, Saskatoon Headquarters

Perhaps one of the most important issues for the Ukrainian Canadian community is how to be relevant for the youth of the community. How can our programming have a wide demographic? What can be done to have young people in our global community be a part of the life of the Museum? How can we engage their enthusiasm, their world view and their dreams and visions?

We regularly discuss this at the Museum with employees, volunteers, members, teachers and young people. We have made an action plan and are implementing these ideas. We plan events for youth with their input and consultation. We do not involve them only in projects that are already in place.

Along with continued support of organized activities, the Museum has also introduced several of its own initiatives specifically involving young people. Summing up the past few years, youth participation at the Ukrainian Museum of Canada in Saskatoon has included the following:

- Youth volunteers involved in a Museum Medieval Feast as event planners, entertainers, volunteers, and caterers.
- Recently redesigned website www.umc.sk.ca and Facebook page reaches those who use this technology daily to communicate and to be informed.
- The Museum has a Twitter account managed by a youth employee.
- Youth participants engaged as performers, musicians, hosts and as volunteers to assist with site cleanup after the Medieval Cabaret
- CYMK/Mohyla students given "behind the scenes" tours into the Museum's collection and provided with discussion, entertainment and refreshments on the Museum deck afterward.
- Museum has given CYMK and University Ukrainian student club free access to the Museum after hours for film nights and workshops.
- At a USRL Biennial Conference held in Saskatoon, CYMK delegates were welcomed to the Museum for a "bear pit discussion session" where lunch was also shared with them picnic style on the Museum floor.
- Young adults have been participants as planners and models in Fashion Shows/Luncheons.
- The Museum has three employees under the age of 25 who are being mentored in the various areas of the Museum's operations
- The Museum has an active tour program for schools and organizations
- The Museum has hosted cd launches and concerts for young new performers
- Museum employees assist student researchers
- The Museum director works with a university student/CYMK member in preparation of graphic designs and promotional items for the Museum
- A young adult Museum volunteer designed and produced two Museum promotional videos; the latest of which was premiered at the Biennial Conference of the Ukrainian Self Reliance League held in Saskatoon in August of 2013.
- The Museum was a co-sponsor of the Ritornello Chamber Music Festival established to promote young, contemporary and classically trained musicians and Canadian composers.
- The Museum is planning a weekend dealing with environmental issues such as the aftermath of Chornobyl, use of plants and herbs with the assistance of youth consultants.
- The Museum has been the recipient of student employment grants from the Government of Canada
- The success of these youth initiatives is best exemplified in the recent $200 donation from Senior CYMK, Saskatoon to the Museum's Tree of Life Fundraising Campaign. These young adults have experienced the Museum and have seen it as a project worthy of their hard earned funds. They are learning first hand the value of volunteerism and philanthropy. We were very proud of them.
- This past summer a very young visitor was so excited about her experience at the Museum that she emptied her pockets and gave it to the employees at the front desk. $1.47 is a lot of money when you are seven years old!

UKRAINIAN MUSEUM OF CANADA

UKRAINIAN
MUSEUM
OF CANADA

OF THE UKRAINIAN WOMEN'S
ASSOCIATION OF CANADA

910 SPADINA CRESCENT EAST
SASKATOON, SASKATCHEWAN
306-244-3800

VISIT THE GALLERIES
AND GIFT SHOP

TUESDAY TO SATURDAY 10 AM-5 PM
SUNDAY 1 PM-5 PM

www.umc.sk.ca

VISION · HEART · FAITH

PM40011733 R09580
Return Undeliverable Canadian Addresses to:
PROMIN
10611 - 110 Avenue
Edmonton, AB
Canada T5H 1H7